

THE RELATIONSHIP BETWEEN STOICISM AND EMOTIONAL INTELLIGENCE IN  
UNDERGRADUATE LEADERSHIP STUDENTS

By

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To all of those who have supported me along the way

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## TABLE OF CONTENTS

	<u>page</u>
ACKNOWLEDGMENTS.....	4
LIST OF TABLES.....	7
LIST OF FIGURES.....	8
LIST OF ABBREVIATIONS.....	9
ABSTRACT.....	10
 CHAPTER	
1 INTRODUCTION .....	12
Statement of the Problem .....	17
Purpose and Objectives.....	18
Significance of the Study .....	18
Definition of Terms.....	20
Limitations.....	21
Assumptions .....	22
Chapter Summary.....	23
2 THEORETICAL FRAMEWORK .....	24
Emotional Intelligence.....	24
Origin.....	24
Emotional Intelligence as a Trait or Skill.....	27
Emotional Intelligence Theories .....	28
Salovey and Mayer’s Conceptualization of Emotional Intelligence .....	29
Daniel Goleman’s Conceptualization of Emotional Intelligence .....	32
Emotional Intelligence Within the Workplace and Higher Education .....	38
Measuring Emotional Intelligence.....	39
Stoicism .....	44
Phases of Stoicism .....	46
Stoic Doctrines .....	49
Research Application of Stoicism .....	54
Stoicism Within Leadership and Emotional Intelligence.....	54
Psychology and Medicine .....	56
Stoic Assessments .....	59
Aligning Stoicism and Emotional Intelligence.....	62
Conceptual Model.....	67
3 METHODS.....	69

Research Design .....	69
Population and Sample.....	71
Instrumentation .....	72
Emotional and Social Competency Inventory - University (ESCI-U).....	72
Liverpool Stoicism Scale (LSS) .....	75
Data Collection .....	77
Data Analysis.....	79
Chapter Summary.....	81
 4 DATA ANALYSIS.....	 82
Analysis of Participant Demographics .....	82
Objective 1 .....	82
Objective 2.....	84
Objective 3.....	85
Objective 4.....	87
Stoicism and Gender.....	87
Stoicism and Race .....	87
Stoicism and Age .....	88
Emotional Intelligence and Gender .....	88
Emotional Intelligence and Race .....	89
Emotional Intelligence and Age.....	89
 5 SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS.....	 90
Summary .....	90
Objectives.....	91
Population and Sample .....	91
Methods.....	91
Instrumentation.....	92
Data Collection .....	92
Data Analysis .....	93
Conclusions and Implications .....	93
Objective One.....	93
Objective Two.....	94
Objective Three .....	96
Objective Four .....	97
Summary .....	101
Recommendations for Future Research .....	102
 APPENDIX: LIVERPOOL STOICISM SCALE ASSESSMENT .....	 106
 LIST OF REFERENCES .....	 107
 BIOGRAPHICAL SKETCH.....	 117

## LIST OF TABLES

<u>Table</u>	<u>page</u>
3-1 Sample of items from the ESCI-U.....	74
3-2 Sample of items from the Liverpool Stoicism Scale .....	77
4-1 Descriptive statistics for Stoicism scores based on participant's race .....	83
4-2 Descriptive statistics for Stoicism scores based on participant's gender .....	83
4-3 Descriptive statistics for Stoicism scores based on participant's age .....	83
4-4 Descriptive statistics for ESCI-U scores based on participant's race.....	85
4-5 Descriptive statistics for ESCI-U scores based on participant's age.....	85
4-6 Descriptive statistics for ESCI-U scores based on participant's gender .....	85
4-7 Pearson Product-Moment Correlation results.....	86
4-8 Independent samples t-test of Stoicism scores based on participants' gender ..	87
4-9 ANOVA for Stoicism scores based on participants' race .....	88
4-10 ANOVA for Stoicism scores based on participants' age .....	88
4-11 Independent samples t-test of Emotional Intelligence (gender) .....	88
4-12 ANOVA for Emotional Intelligence scores (age) .....	89
4-13 ANOVA for Emotional Intelligence scores (race) .....	89

## LIST OF FIGURES

<u>Figure</u>	<u>page</u>
2.1 Conceptualization of emotional intelligence.....	30
2.2 Four-branch model of emotional intelligence.....	31
2.3 Emotional intelligence domains and competencies .....	37
2.4 Schools of thought perspectives on emotional intelligence and Stoicism .....	63
2.5 Conceptual Framework .....	68
4.1 Frequency distribution of participants' Stoicism scores .....	83
4.2 Frequency distribution of participants' ESCI-U scores.....	85

## LIST OF ABBREVIATIONS

EI	Emotional Intelligence
ESCI-U	Emotional and Social Competency Inventory – University
ESI	Emotiona-social intelligence
LSS	Liverpool Stoicism Scale
PW-SIS	Pathak-Weiten Ideology Scale

Abstract of Thesis Presented to the Graduate School  
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THE RELATIONSHIP BETWEEN STOICISM AND EMOTIONAL INTELLIGENCE IN  
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This study was the first to examine two related constructs within the context of leadership. Stoicism is an ancient philosophy offering practical advice for a virtuous and eudaemonic life. As a method to examine one's emotional experiences (Sellars, 2006), leaders such as Roman Emperor Marcus Aurelius and Teddy Roosevelt (Aurelius, 1915; Aurelius, ca. 160 A.D./2002) practiced Stoicism, yet mentions of it within the field of leadership research have been scant. Leadership academics contrast desirable emotional intelligence behaviors with Stoicism (Grewal & Salovey, 2005; Mayer et al., 2008). Regardless, these two constructs are both concerned with effectively managing emotions, practicing self-awareness, high levels of motivation, and sensitivity to the expression of emotion in others (Goleman, 2005; Pigliucci, 2017; Salzgeber, 2019).

Undergraduate students in a leadership minor (N = 445) at a public university completed the Emotional and Social Competency Inventory and the Liverpool Stoicism Scale. Assessment results were described and the relationship between the two surveys were examined using Independent Samples t-test. Student's scores were analyzed for differences based on race, gender, and age. Stoicism and emotional self-

awareness showed a statistically significant correlation ( $r = -0.391$ ;  $p = .05$ ) while student's Stoicism scores were significantly correlated with gender ( $t(113) = 2.479$ ;  $p = .015$   $d = .564$ ). The research findings provided baseline statistics for future exploration of Stoicism within the context of leadership. Future research that better aligns with the original doctrines of the philosophy is recommended, particularly in the interest of leadership development.

## CHAPTER 1 INTRODUCTION

At no level, at no state, even in the adult, can we find behaviour or a state that is purely cognitive without emotion.

—Piaget, 1960

In 2020 the world has been faced with a global pandemic that has thrust members of the global community into continual uncertainty where human life and economic productivity are at risk (United Nations, 2020). As the Coronavirus has spread throughout the world, leaders have been tasked with decision making that challenges their civil responsibilities. A virus does not discriminate between borders or target specific communities and industries, forcing persons in positions of power to determine a proper course of action with the least amount of devastation (Guterres, 2020). So, how does one decide who or what to save?

Leadership educators have long recognized the dualistic roles of head and heart that practitioners strive to balance in their positions of power. In 1990 Goleman introduced the existence of multiple intelligences, including emotional intelligence, to a mainstream audience and provided the platform for leading scholars to examine the influence of feelings and emotions on the self and others. As early as the 1900s Robert Thorndike (1920) and other academics started exploring intelligence measures beyond IQ, but emotions have influenced human behavior even in the early stages of brain development long before rational thought (Goleman, 2005). The industrial revolution brought about an emphasis on analytical skills and content expertise for managers and in the 21st-century these same industries have faced disruptive environments where emotional intelligence is critical for success (Rhee & Honeycutt Sigler, 2020).

Leaders have faced competitive landscapes and need to manage a delicate balance between emotional intelligence skills, such as empathy, influence, and conflict management (L&T Direct & McClelland Center for Research and Innovation, 2011). In addition, require practicing effective decision making to protect and provide for the groups for which they are responsible. As the world continues to modernize, leaders must find ways to act quickly and with a purpose (World Economic Forum, 2020). Increasing global populations, shifts in the global climate, and high demand for natural resources will only continue to enforce the need for leaders who can make ethical, balanced decisions quickly (United Nations, 2020; World Economic Forum, 2020). However, objective strategy development is not enough for one to succeed in leadership; those who want to be successful in their executive roles will need to practice emotional intelligence proficiency (Fiedeldey-Van & Freedman, 2007).

In response to the need for balanced decision making and consideration, leadership education and professional development programs have been designed to educate learners on the concept of emotional intelligence. These programs explain competencies and deliver assessments to generate awareness on the emotional intelligence skills such as an ability to stay open to feelings, and those of social responsibility, self-awareness, self-regulation, motivation, empathy, and social skill (Bar-On, 1997; Goleman, 2015; Mayer & Salovey, 1997). The field of emotionally engaged thinking (EET) has recognized the unique dynamic leaders will face in managing the delicate balance between critical decision making and practicing emotional awareness (Stedman & Andenoro, 2015). As a result of their training and education, leaders have been equipped with emotional intelligence knowledge and understand its significance,

yet when faced with demonstrating their newly obtained knowledge in emotional intelligence, leaders have mentioned feeling a lack of confidence (Kaoun, 2019).

Beyond the academic field is an industry of leadership professionals, businesspersons, authors, and consultants who strive to deliver the guidance and solutions to the challenges leaders face today outside of empirical research. Emotional intelligence was brought to the forefront of the popular audience by a New York Times science journalist who stumbled upon work from two psychologists (Goleman, 2005). In a review of recent press coverage over the last two decades on how to be a better leader, the philosophy of Stoicism has been referenced in publications such as the New York Times, LinkedIn, Entrepreneur, Wired, and Forbes (Anderson, 2012; Bowles, 2019; Fraenkel, 2019; Gambhir, 2019; Manthorpe, 2017; Tank, 2019) For example: in April 2020 Arianna Huffington's corporate wellness company, Thrive Global, delivered advice to business executives on practicing Stoicism as a method to manage the emotional stress and leadership challenges associated with COVID-19 (Lipworth, 2020). In Forbes, Anderson (2012) referred to Stoicism as the "philosophy for leadership" (para. 22) recognizing its potential contribution to globalization and surviving tough times like a "modern financial crisis" (para. 1). Gambhir (2019) helped LinkedIn readers to become more resilient and effective showing how Stoicism can make them a better leader.

Centered around humility, awareness and control of your emotions, the Stoic mindset is tailor-made for leadership. It creates mental toughness, equipping you to stay calm and get through crises, and encourages you to transform unexpected obstacles into opportunities. As a philosophy, it's also refreshingly straightforward and fuss-free (Gambhir, 2019, para. 2).

Aytekin (2019) on Entrepreneur.com shared with fellow entrepreneurs how Stoicism can be valuable for 1) setting priorities, 2) curbing stress, 3) practicing time management, and 4) managing fear.

From a philosophical standpoint, Stoicism offered a practical guide to living a virtuous life in a time when other philosophies contemplated the purpose and meaning of life (Long, 2002). The early Stoics were concerned with how to act and the role of emotions in the choice of making decisions about those actions. In describing the three main areas which a person must be trained in Stoicism, Epictetus proclaimed:

The first has to do with desires and aversions - that a person may never miss the mark in desire nor fall into what repels them. The second has to do with impulses to act and not to act - and more broadly, with duty - that a person may act deliberately for good reasons and not carelessly. The third has to do with freedom from deception and composure and the whole area of judgment, the assent our mind gives to its perceptions. Of these areas, the chief and most urgent is the first which has to do with the passions, for strong emotions arise only when we fail in our desires and aversions (Epictetus, 1916).

The philosophy has been practiced by leaders such as Roman Emperor Marcus Aurelius and U.S. President Teddy Roosevelt and has made a resurgence in the 21st century as a reference for modern-day leaders who are challenged with fast-paced, technologically advanced environments (Aurelius, 1915; Aurelius, ca. 160 A.D./2002).

Looking at Stoicism through this viewpoint, parallels exist between the two bodies of thought which provide guidance in effective leadership practices: 1) Stoicism as a philosophy and how it appears in the press and media and 2) emotional intelligence as it is explained in leadership education and research. Shared characteristics include effectively managing emotions, strong self-awareness, high levels of motivation, and being sensitive to the expression of emotion in others

(Goleman, 2005). However, mentions of Stoicism within the field of leadership research have been scant. Reference to the philosophy within the literature has lacked a formal explanation or in-depth analysis of founding doctrine. Mentions of being stoic have been done in contrast to desirable emotional intelligence behaviors (i.e. repression of emotion) or to establish a population of individuals who believe logic is superior to feelings (Grewal & Salovey, 2005; Mayer et al., 2008). The implied meaning within the leadership literature has been supported by dictionary definitions: “the fact of not complaining or showing what you are feeling when you are suffering” (Oxford Dictionary, 2020) and “the endurance of pain or hardship without the display of feelings and without complaint” (Lexico, 2020). Other appearances of Stoicism have occurred within the research fields of psychology and medicine and have maintained the same association with the repression of emotion. Those references have been used to describe behaviors of individuals involved with pain management, depression, and suicide (Calderon et al., 2017; Murray et al., 2008; Page et al., 2019; Witte et al., 2012; Yong, 2005).

Historical leadership figures cite Stoicism as an ability to overcome adversity while effectively managing emotions (Aurelius, ca. 160 A.D./2002). Stoic references in formal leadership literature have aligned with the dictionary definitions of Stoicism. A large body of anecdotal work in support of Stoicism has associated stoic behaviors with those of emotional intelligence. The comparison contrasted with the perspective of Stoicism within the leadership education field. Knowing the value emotional intelligence holds for leaders today, researchers seeking creative approaches to educating future

leaders have an opportunity to help clarify the inconsistent interpretations of Stoicism as applied in the field of leadership.

### **Statement of the Problem**

Since 1990, emotional intelligence has made a valuable contribution to the leadership field (Goleman, 2005; Mayer & Salovey, 1990). Over the last 30 years increasing attention has been drawn to the concept of emotional intelligence, as research literature has continued to support the value of recognizing one's own emotions as well as others, and using that information to inspire productivity and effectively manage emotions in oneself and others (Goleman, 2015). When speaking to the value of emotional intelligence academic researchers have referenced being a stoic as an example of what emotional intelligence is not (Grewal & Salovey, 2005; Mayer et al., 2008). This reference aligns with a dictionary definition of stoic: "the endurance of pain or hardship without the display of feelings and without complaint" (Lexico, 2020). However, within leadership literature outside of academia, authors have referenced stoicism as an effective approach to emotional awareness and regulation (Holiday, 2016; Lipworth, 2020; Pigliucci & Lopez, 2019). Additionally, from a philosophical perspective, Stoicism is known as a practical philosophy that provides a guide to a virtuous life and method to examine one's emotional experiences (Long, 2002; Sellars, 2006).

In the 30 years that emotional intelligence has been taught in leadership education, references to stoic behaviors that repress emotions have been made without an official research-based inquiry into the ancient philosophy that has guided leaders since 300 B.C. (Furnham, 1992; Furnham et al., 2003). Stoic dictionary definitions have been in contrast to the language used by 21st-century leadership media publications

and in ancient texts written by philosophy practitioners themselves. The absence of academic research on the presence and value of Stoicism in leaders and the rejection of stoicism as a desirable trait despite conflicting popular viewpoints requires investigation. Academic researchers have incorrectly referenced Stoicism, which is a practical philosophy used from 300 B.C. to today by leaders for guidance on emotional awareness and regulation.

### **Purpose and Objectives**

The purpose of this quantitative study was to explore the relationship between emotional intelligence and Stoicism. Neither of the two variables, the self-assessment results from the Liverpool Stoicism Scale nor the Emotional and Social Competency Inventory, was thought by previous researchers and scholars to be related to the other.

Specifically, the research aims to explore the relationship between Stoicism and emotional intelligence. There will also be an examination of the results of the two separate self-assessments given the demographics of the audience including age, gender, and race. The following objectives guided this study:

1. Describe stoic behaviors of undergraduate students enrolled in a leadership course,
2. Describe the emotional intelligence competencies of undergraduate students enrolled in a leadership course,
3. Identify the relationship between measures of Stoicism and emotional intelligence in undergraduate students enrolled in a leadership course, and
4. Identify differences in Stoicism and emotional intelligence based on participant demographics of age, gender, and race.

### **Significance of the Study**

This study contributed to the growing body of research on emotional intelligence by exploring a related concept to the field of leadership education. Research based

leadership literature was scant with references to Stoicism. It included a collection of articles that either summarized the philosophy's foundations without specific references or briefly exemplified a personality trait that suppresses emotion reflective of the Oxford dictionary (2020) definition. A perspective of the philosophy used by leaders over hundreds of years had yet to be conducted. Similar to the context set by National Leadership Education Research Agenda, which highlighted the significance of establishing common definitions of terms within the field, this study served to initiate a conversation about Stoicism to help establish a first formal perspective of the philosophy as it applies to the field of leadership education (Andenoro et al., 2013). Terms related to emotional intelligence and leadership have often been confused or interchanged; to introduce Stoicism and explore its contributions to the field of leadership, clarifying meaning is essential (Andenoro et al., 2013).

Examining the relationship between Stoicism and emotional intelligence will also support the responsibility of leadership educators tasked with seeking new ideas and concepts, testing them against current theories to advance the knowledge base. Results of the study were not only original in the geographical and demographic context, but also engaged in transdisciplinary resources drawing from a body of knowledge within the school of philosophy and cognitive-behavioral therapy (Inter-association Leadership Education Collaborative, 2016; Robertson & Codd, 2019). The study was an inquiry into an existing school of thought that stands to provide a method of practice for leaders to increase their individual competencies in an area proven to be challenging for learners in the past (Kaoun, 2019). Examining Stoicism as it relates to the emotional and psychological development of leaders also fulfills the third priority set forth by the

authors of the National Leadership Education Research Agenda (Andenoro, 2013) specifically in the areas of self-awareness, emotional intelligence, motivation, self-esteem for leadership practice, personal hardiness, trust, creativity, self-agreement, self-control, self-sacrifice, and empowerment.

The empirical approach to exploring Stoicism in a leadership context assisted in supporting leadership development practitioners who have the responsibility of delivering relevant content in their fields of consulting, training, and development. Popular press appearances of Stoicism (Anderson, 2012; Bowles, 2019; Fraenkel, 2019; Gambhir, 2019; Manthorpe, 2017; Tank, 2019) have shown the significant place consulting, training, and leadership development have within the global context of teaching leaders' skillsets that are necessary to be effective in today's professional environment. While the population is limited in scope, these initial research findings deliver data points to build upon and learn from. What the press and media have already shown to be of significance in their fields of development now have empirical support to guide training efforts in creating emotionally balanced future leaders. There is an opportunity to better understand the stoic body of work that offers a practical guide to living and managing emotions in order to equip future leaders with the tools to formulate their own skillset of practicing emotional regulation shown to be a valuable skill for long-term success (Fiedeldey-Van & Freedman, 2007; Goleman, 2005).

### **Definition of Terms**

- Assent: the deliberate human act of a chosen response to an impression (Sellars, 2006).
- Emotional Intelligence (EI): the powerful soft skill used in recognizing emotions within oneself and others, and using that information to motivate ourselves and manage the emotions in ourselves and others effectively (Goleman, 2015). In this study, emotional intelligence was defined as four cluster scores, comprising 12 total

competencies, on the Emotional and Social Competency Inventory (ESCI; L&T Direct & McClelland Center for Research and Innovation, 2011).

- Equanimity: a stoic attitude held by individuals that remind them in moments of adversity to focus on what they do have, their virtue and character, allowing them to practice indifference in response to challenging situations (Pigliucci & Lopez, 2019).
- Impression: an act of assent and the name Stoic philosophers give to the process of gaining knowledge (Sellars, 2006). Any sensory experience creates an impression on an individual's soul and is an external presentation that is out of one's control (Sellars, 2006).
- Stoic: an individual who is able to suffer pain or trouble without complaining or showing what they are feeling (Oxford Dictionary, 2020). In this study, individual's levels of stoic behaviors were measured by the Liverpool Stoicism Scale (Wagstaff & Rowledge, 2001).
- Stoicism: a practical philosophy that informs how one lives, providing guidance for a path to a good and virtuous life (Baltzly, 2019). Founded in 300 B.C., the three pillars of the philosophy, Discipline of Desire, Discipline of Action, and Discipline of Assent, are used to inform one's perceptions of the world and the response they choose, based on those perceptions reminding one to focus on only those things which one can control (Sellars, 2006).

### **Limitations**

The unfamiliar place in which academia and society have found themselves during the spring of 2020, due to the Coronavirus pandemic, posed a strong influence on the participation of the study. Students and their families potentially experienced increased periods of stress due to health and economic hardships caused by COVID-19 such as loss of employment, increased caretaking responsibilities, limited exercise as a result of federal and state stay-in-place orders, and more. Additionally, due to the temporary closure of the University of Florida, participants in the study faced an unforeseen relocation experience, requiring an adjustment to new learning environments different from the familiar location on campus in Gainesville, Florida. The study focused on emotional intelligence and Stoicism - as they relate to emotional

tolerance - and therefore results were potentially related and impacted by a student's current mindset as they navigate this pandemic.

In terms of accessibility to the elective, online survey, the study was conducted in the summer of 2020, after the University of Florida had transitioned all classes to an online learning environment in March 2020. At the time of the study, undergraduate participants had multiple months of experience in accessing a consistent connection to the internet required to complete the study. Assessing university students at a single land-grant university in the southern region of the U.S. was a cause for a population limitation. Only those students who were enrolled in the classes accessible to the researcher were surveyed, limiting age and race to an undergraduate population aged 18-22 at a predominantly white university.

Lastly, the study sought to explore the relationship between Stoicism and emotional intelligence, two concepts measured by multiple assessments in previous research studies. This research project was limited in scope because only one of each assessment was used to measure each construct.

### **Assumptions**

Quantitative studies limit the influence of the researcher to enforce or encourage a particular type of response, leaving the participant to answer survey questions to their choosing. At the time of distribution and within the online assessment tool, the researcher provided instructions to participants that encouraged an honest response in order to receive the most valid, emotional, and opinionated data. Based on that limited direction, the researcher assumed participants gave an equally open and honest response to all questions.

An additional assumption was about the emotional variability respondents held when answering the survey. Due to possible impacts and life disturbances caused by COVID-19, some participants may have experienced some level of emotional instability at the time of taking the survey, which may have created extreme perspectives with regard to self-perception of personal emotions.

### **Chapter Summary**

This study was designed to explore the relationship between emotional intelligence competencies and stoic behaviors within an undergraduate leadership education setting. As the modern world has continued to create disruptive, fast-paced, technological environments, universities and leadership development programs have sought to adapt and face those challenges (Rhee & Honeycutt Sigler, 2020). Leadership education has embraced a responsibility to seek unique and creative approaches that prepare future leaders for the workplace. Therefore, an inquiry to explore the relationship between two key variables related to effective management in turbulent times was needed (Andenoro et al., 2013). The connection between Stoicism and emotional intelligence, particularly with regard to regulation as an aspect of emotional intelligence, has been referenced within the field of leadership (Grewal & Salovey, 2005; Mayer et al., 2008) yet no previous research has formally examined the relationship between the two variables.

Chapter 1 also specified the research purpose and objectives which focused the study on a specific examination of the relationship between the two variables and with relationship to a set of audience demographics.

## CHAPTER 2 THEORETICAL FRAMEWORK

### **Emotional Intelligence**

#### **Origin**

Thirty years of research, training, and education have explored the classification of emotional intelligence as a construct. What lies at the heart of these studies is the presence and role of emotions across humanity. A basic understanding of human anatomy is essential to appreciate the inherent nature of emotional intelligence rather than a theoretical observational opinion. In the evolution of man, the first portion of the brain to develop was the brainstem and it is responsible for emotion (Goleman, 2005). Following this portion of brain development came the limbic system which uses learning and memory abilities to guide human behavior in response to stimuli (Potter-Efron, 2012). Not until the formation of the neocortex did humans develop the ability to think and yet, this cognitive portion of the brain is built upon the affective prefrontal cortex. The thinking brain, neocortex and cortex, is secondary to the emotional center and has the ability to have thoughts about feelings (Goleman, 2005). The amygdala lies at the core of the emotional limbic system, and with the brain, has the power to overcome the neocortex and influence a fight-or-flight response (Goleman, 2005). Brain mapping studies that reveal the significant role emotion has on human behavior and cognition emphasized a need to better understand their influence.

Extending from this evolutionary perspective is the realm and inquisition to human emotion from the field of social science. Psychologists have examined the role of emotions through observable behaviors in order to measure the construct to create positive and enriching life experiences (Salovey & Mayer, 1990). Robert Thorndike was

the first to acknowledge that people may have the ability to practice awareness of their own and other's emotions, motivations, and behaviors, and use the information to act accordingly. He encapsulated the concept as an additional form of intelligence and called it "social intelligence" (Thorndike, 1920). Defined as the ability to get along well with others, it also included understanding one's own personal states of mind, and behaviors. This perspective was considered too broad, since visual and verbal/spatial intelligences can be interrelated (Salovey & Mayer, 1990). Thorndike himself admitted the concept lacked in scientific evidence (Grewal & Salovey, 2005). In 1960, Chronbach concluded "social intelligence remains undefined and unmeasured" (as cited in Salovey & Mayer, 1990, p. 4,). Yet, regardless of academia's capability to readily define and measure social intelligence, the attempts suggested a valuable form of intelligence that, if properly articulated would offer a significant contribution to the field of psychology (Salovey & Mayer, 1990).

Continued exploration into the concept of multiple intelligences was done by Wechsler (1940). After adding on subscales to his cognitive intelligence test, Wechsler reported an influence of non-intellectual factors on behavior, coincidentally supporting the role of other forms of intelligence and calling an investigation to better understand these roles (Bar-On, 2006). Gardner introduced the concept of multiple intelligences with his book *The Shattered Mind* (1975), in an examination that revealed different parts of the brain are responsible for different cognitive functions. Through his exploration of cognitive faculties in an attempt to classify them, he began to refer to them as multiple intelligences, and in *Frames of Mind* shared different intelligences that met an ever-evolving criteria (Gardner, 2011).

An examination of emotional intelligence within leadership literature revealed several dominant groups of thought established including Bar-On (1997), John Mayer and Peter Salovey (1997), and Daniel Goleman (2000). Salovey and Mayer (1990) were the first to formally introduce the concept of emotional intelligence to academia with “Emotional Intelligence,” an article that presented their first definition and conceptual diagram on the topic. It was this piece Daniel Goleman chanced across in his work as a journalist for the New York Times, and in 1995, launched his widely popular book *Emotional Intelligence* (Goleman, 2005). That text has been referenced broadly as the second body of work conceptualizing emotional intelligence (Goleman, 2015).

Within the same decade Bar-On (1997) brought an alternative perspective to emotional intelligence with Emotional-Social Intelligence (ESI) which was a broad interpretation that mixed cognitive ability with personality, health, and well being. The EQ-I was designed by Bar-On to measure emotional-social intelligence and was the first commercially available assessment available (Fernández-Berrocal & Extremera, 2006). Based in a clinical context versus occupational, Bar-On was influenced by Darwin’s theory of emotional expression and adaptation to be crucial for survival (Bar-On, 2011). The significance of ESI included the value of emotional expression as well as the outcome of emotionally and socially intelligent behavior. Bar-On (2011) defined emotional-social intelligence as,

A cross-section of interrelated emotional and social competencies, skills and facilitators that determine how effectively we understand and express ourselves, understand others and relate with them, and cope with daily demands (p. 14).

Thirty years of research, training, and education have followed the classification of emotional intelligence as a construct by the authors as mentioned above. What lies at

the heart of these studies is the presence and role of emotions across humanity. A basic understanding of human anatomy is essential to appreciate the inherent nature of emotional intelligence rather than a theoretical observational opinion.

### **Emotional Intelligence as a Trait or Skill**

Scholars first examined the concept of leadership in order to identify and train future leaders. They looked those at those individuals in leadership roles to understand what differentiated them from others and developed a running list of identifiable traits. While the list was never formally completed, personal characteristics included intelligence, adjustment, persistence, dominance, motivation, ability, knowledge, and agreeableness (Kirkpatrick & Locke, 1991; Lord et al., 1986; Mann, 1959; Stogdill, 1948; Zaccaro et al., 2017). Identifying these characteristics has been helpful to highlight what differentiates leaders from others, but it has not explained the origin or effectiveness of those traits. Kirkpatrick and Locke (1991) acknowledged that leaders are not like other people, but they opposed those who believed specific traits were only available to a type of person and introduced the argument that traits can be learned.

Mumford et al. (2000a) expanded upon the trait approach and explored how success in a leadership role is influenced by a leader's ability to "solve ill-defined, complex, novel, social problems in an organization" (p. 6). To have an ability means to possess a skill, obtained either as a result of knowledge gain or natural aptitude. Capability is described as having the ability to accomplish a task but not necessarily having the means to use the ability at that time. Leadership in this model includes three types of skills: (1) complex problem-solving skills, (2) solution construction skills, and (3) social judgment skills (Mumford et al., 2000a).

The skills required to address organizational and social issues are not separate from traits but are rather born out of a combination of traits and knowledge gained from experience or training (Mumford et al., 2000b). Personality and motivational traits can influence personal experience and the skills that develop as a result of that experience (Mumford et al., 2000b). Alternatively, traits have been equated directly to skills developed as a “result of the leader’s hard work” (Linzey & Pierce, 2015, p. 22).

The connection between leadership traits and skills is poignant with regard to emotional intelligence. On one hand, emotional intelligence has been used specifically as an example of a trait (Northouse, 2019). Those traits that are characteristic of emotional intelligence such as emotional stability, motivation, and social intelligence, have also been used in trait explanations (Northouse, 2019). Salovey and Mayer (1990) described emotional intelligence as a set of abilities that utilize a set of traits. This perspective was supported by the Mayer-Salovey-Caruso Emotional Intelligence test (Mayer et al., 2002b) which used tasks and scenarios to test individual abilities. Goleman (2005) presented emotional intelligence as a set of skills that are grouped into competencies. Both perspectives support emotional intelligence as an ability rather than a trait, since evidence has suggested it increases with age and experience. An ability is a natural aptitude toward a skill developed from knowledge and practiced over time.

### **Emotional Intelligence Theories**

Prior to the first publication of emotional intelligence theory, researchers attempted to conceptualize social intelligence. Gardner’s *Frames of Mind* (1983) revisited the concept and introduced it as intrapersonal intelligence. This alternate perspective made it difficult to distinguish from other forms of intelligence. Regardless, Salovey and Mayer (1990) found the concept to be “exciting and useful” (p. 5) for their

theory development, alongside Cantor and Kihlstrom, who used social intelligence as a means to understand personality. Intrapersonal, or personal, intelligence addressed the detection of feelings and knowledge about self and others within the context of the feeling life. Salovey and Mayer posited emotional intelligence under this umbrella and presented the theory specifically about an individual's skill of processing and knowledge about emotion-laden information for self and others (Grewal & Salovey, 2005; Salovey & Mayer, 1990). This perspective centered on emotional information processing and looked at emotions as a form of information to be understood and acted upon in a conscious manner (Salovey & Mayer, 1990).

### **Salovey and Mayer's Conceptualization of Emotional Intelligence**

Originally, Salovey and Mayer (1990) conceived of emotional intelligence as the ability to monitor one's own feelings and emotions as well as others and included the ability to use that information to guide one's thinking and actions. The perspective focused specifically on one's abilities, integrating the cognitive sphere of intelligence – the ability to separate and combine – with the affective sphere of the self that includes feelings, moods, and emotions themselves. The three mental processes, a) appraisal and expression of emotion, b) regulation of emotion, c) utilization of emotion (Figure 2-1), each played a role in the level of an individual's emotional intelligence. This model was developed using existing literature rather than by empirical research (Salovey et al., 2002). By practicing these abilities individuals experience a level of awareness that allows for controlled emotional responses leading to positive, healthy, and creative environments (Salovey & Mayer, 1990).

Noting the first definition's omission of thinking about feelings, Mayer and Salovey (1997) updated the concept of emotional intelligence as follows:

The ability to perceive accurately, appraise, and express emotion; the ability to access and generate feelings when they facilitate thought; the ability to understand emotions and emotional knowledge; and the ability to regulate emotions to promote emotional and intellectual growth (1997, p. 35).

Salovey and Mayer (1990) explained everyone has different processing styles and abilities that influence their ability to express and understand emotions.

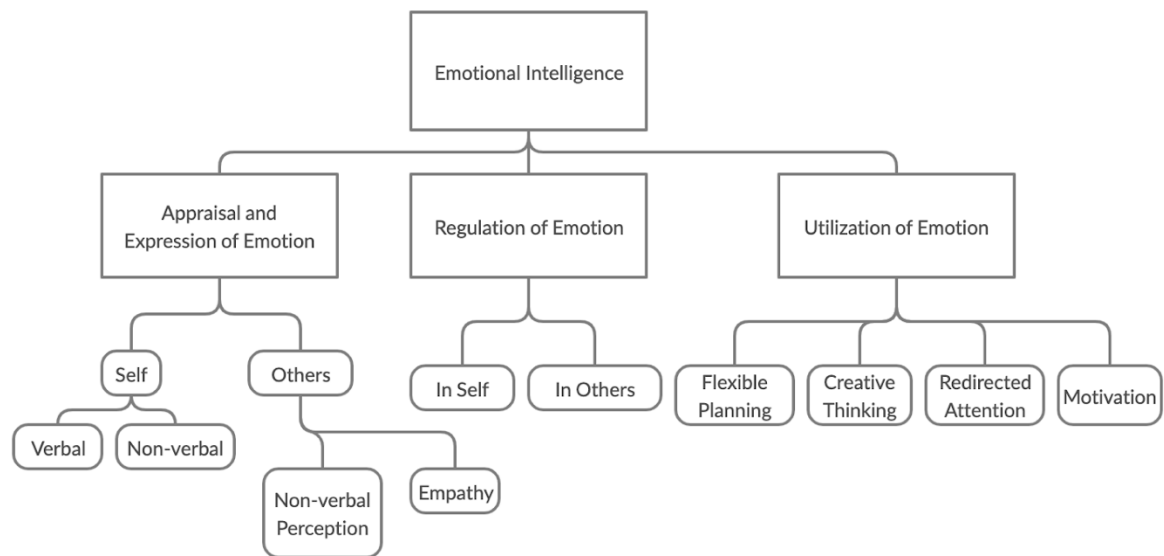


Figure 2-1. Conceptualization of emotional intelligence (Salovey & Mayer, 1990)

The continued ability approach to emotional intelligence stems from the author's desire to accurately measure the skill. In order to establish a new form of intelligence within psychology it must be measurable and quantifiable (Grewal & Salovey, 2005). This requirement inspired the development of a four-branch model (Figure 2-2). Different from the 1990 conceptualization of emotional intelligence, this model represents the development of abilities.

The four branches in which Mayer & Salovey (1997) divided the construct of emotional intelligence are a) reflective regulation of emotions to promote emotional and

intellectual growth; b) understanding and analyzing emotions; employing emotional knowledge; c) emotional facilitation of thinking; and d) perception, appraisal, and expression of emotion. The levels of emotional intelligence skills increase with complexity moving up through the framework, where basic psychological processes such as observation start at the bottom and conscious reflection and regulation of emotion are at the top (Mayer & Salovey, 1997).

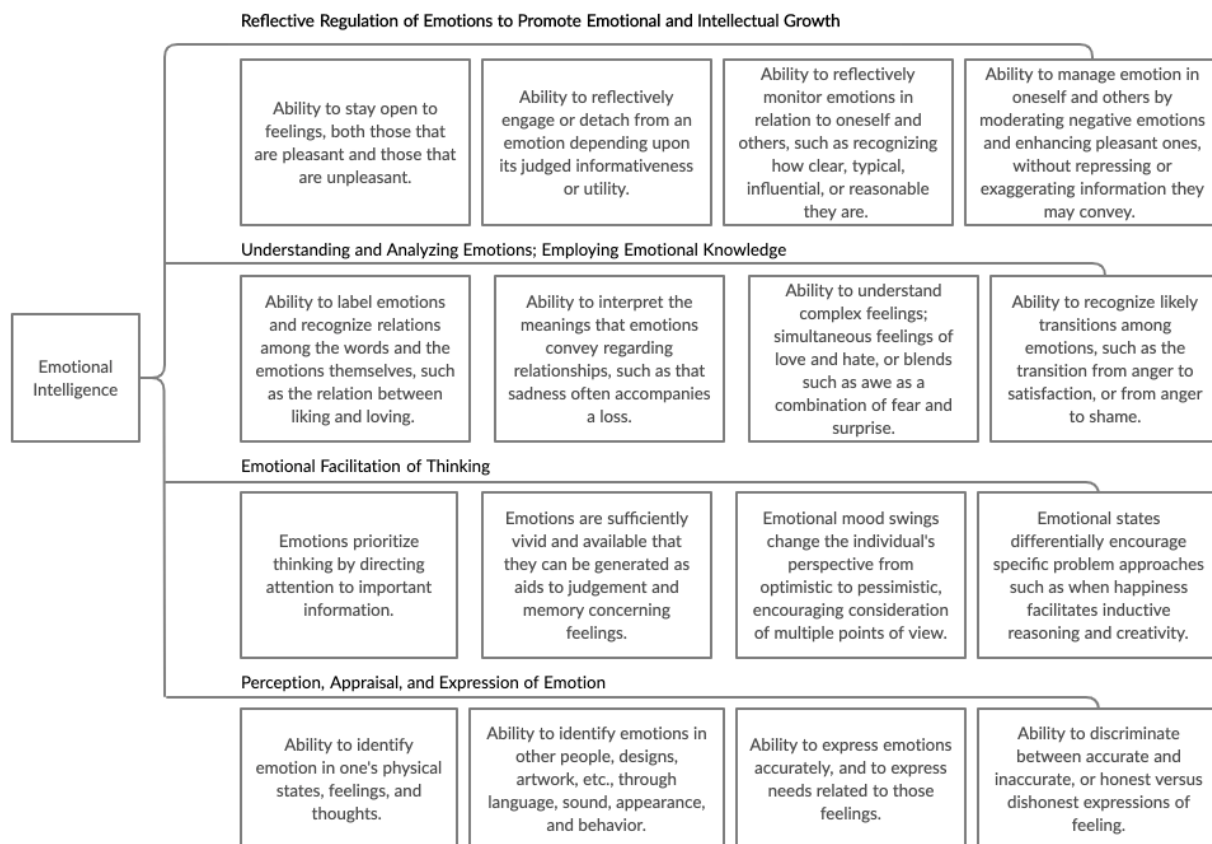


Figure 2-2. Four-branch model of emotional intelligence (Mayer & Salovey, 1997)

Within the first and lowest branch of the model is the identification of emotion within the self, which grows to include others, as well as objects such as art. Without these basic competencies, emotional intelligence is impossible. By first being able to identify emotions within oneself, a person can then apply that knowledge to other things

or persons which they encounter, which ultimately leads to the ability to “discriminate between accurate or inaccurate expressions” of feeling (Mayer & Salovey, 1997, p. 37). At the second level, an emotionally intelligent person has the ability to use emotional intelligence to facilitate cognitive activity. At an advanced level, the recognition of the feeling generated by an emotion informs a response and guides actions. Over time, persons recognize that certain mindsets can be better for creative problem solving and different kinds of moods will facilitate different forms of reasoning (Mayer & Salovey, 1997). This experience teaches individuals who have experienced different emotions how to use the information to consider alternative viewpoints.

The upper half of the model explains emotional understanding and management. Understanding emotion starts with assigning words to feelings and the ability to recognize the relationships between emotions, such as the difference between joy and pride, or knowing envy can evoke jealousy (Grewal & Salovey, 2005; Mayer & Salovey, 1997; Salovey et al., 2002). This knowledge base starts in childhood and continues to grow over time. The highest level of emotional intelligence is the ability to manage one's own emotions and those of others but is not possible without mastery of the first three levels. According to Mayer and Salovey (1997), the regulation of emotion is most commonly understood to be all of emotional intelligence.

### **Daniel Goleman's Conceptualization of Emotional Intelligence**

Following the work of Mayer & Salovey (1997), Daniel Goleman took a broader approach to emotional intelligence with the 1995 release of his book *Emotional Intelligence* (2005). Goleman was responsible for launching the concept of emotional intelligence into the popular press, sparking wide recognition of the role emotions play in people's lives. The relatable rhetoric and usage of stories and case studies easily

illustrated points. Several times Goleman built upon theory and insight from Salovey and Mayer, as well as other well-known psychologists, such as Sigmund Freud (2005). Goleman spoke to individuals' role in the development of their own emotional intelligence by addressing the "how." The specificity of personal application was reinforced in his 1998 Harvard Business Review article, "What makes a leader?" This writing directly posited emotional intelligence to leadership roles. Through the examination of personal characteristics responsible for leadership success, Goleman shared a path for others who wished to increase their emotional intelligence in the leadership context (Goleman, 2015).

Goleman's theory included social and personal competencies and expanded upon the more specific set of individual abilities outlined by Salovey and Mayer (Moon, 2009). The comprehensive competency perspective on emotional intelligence is best noted in Goleman's definition of emotional intelligence (2005):

being able to motivate oneself and persist in the face of frustration; to control impulses and delay gratifications; to regulate one's moods and keep distress from swamping the ability to think; to emphasize and to hope (p. 34).

This definition includes those skills and competencies responsible for individual success beyond cognitive intelligence or rather IQ. In *Emotional Intelligence*, Goleman insisted that evaluating intellectual ability is not a comprehensive enough perspective for understanding potential growth and development in individuals (1995). Professional success requires not only academic ability and social skill, but emotional skills (Goleman, 2005). Goleman shared that 20% of intellectual intelligence is attributed to life success, leaving 80% to everything else including social skills (O'Neil, 1996).

Goleman provided a comprehensive and navigable approach in his emotional intelligence framework that included five components to emotional intelligence: a) self-awareness, b) self-regulation, c) motivation, d) empathy, and e) social skill. Success in a managerial role is greater for those who have these skills as opposed to only technical skills required at lower levels in an organization. The higher a person rises within an organization, the more important these skills become (Dulewicz & Higgs, 2003). These skills are transferrable across school, home, and work environments (Goleman, 2005).

Upon sharing each component of emotional intelligence, Goleman (2015) included descriptions of those components, what those competencies looked like in the workplace, stories of leaders utilizing those skills, and lastly whether the skills can be learned and how to learn them. Starting with self-awareness, or as Socrates put it, to “know thyself” (p. 46, as cited in Goleman, 2005), one must have an awareness of their own internal states. This includes the ability to know one’s values, moods, strengths, and weaknesses (Goleman, 2015). A self-aware individual has a clear understanding of the values and goals that guide their actions and future decisions. All of these traits required an open and honest perspective of the self and knowledge about the triggers and responses one has and how those ultimately affect job performance and others (Goleman, 2015). Self-aware individuals are confident and humble, have a sense of humor, are able to receive constructive feedback, and unafraid to ask for help (Goleman, 2015).

The second component, self-regulation, becomes increasingly important as individuals rise within an organization. In contrast to an expectation for charismatic leaders to have expressive outbursts, self-regulation is a leadership skill useful in

controlling or redirecting emotional impulses and moods (Goleman, 2015). Self-regulation allows leaders to take a step back in the moment to analyze contributing factors and use the experience as a teaching tool. This response creates an environment of trust and fairness with fewer negative emotions expressed by leaders consequently throughout the organization (Goleman, 2015). Considering the fast-paced global markets businesses work within, Goleman believed that self-regulation is a competitive advantage – when change is afoot, emotionally intelligent individuals are more likely to positively respond and even lead the way (Goleman, 2015).

In a step away from the Salovey and Mayer model (1990), Goleman introduced motivation as a third component of emotional intelligence (2015). The examination of leaders with strong emotional intelligence revealed a common drive to achieve. This pursuit has nothing to do with monetary gain or social status, but rather is a passion to learn for the sake of learning, to seek creative challenges, and to experience pride in a job well done (Goleman, 2015). Self-aware individuals recognize their limits and know how to set goals that keep them motivated through self-regulation individuals are not overcome with frustration should they experience any setbacks. Those who are motivated practice resilience, are committed, and optimistic.

The fourth skill of Goleman's (2015) emotional intelligence model that has often gone unnoticed in the workplace is empathy. Empathy is not feeling sorry for others but rather "thoughtfully considering employees' feelings – along with other factors – in the process of making intelligent decisions" (Goleman, 2015, p. 16). Empathy is the ability to recognize emotional experiences within others and respond to communicate understanding and let the person be seen. For leaders, empathy is key for effective

team management in order to consider different perspectives, which goes the same for cross-cultural sensitivities. Empathy is also valuable for retaining talent because employees feel recognized and respected, which creates a meaningful and personal connection between them and the organization (Goleman, 2015).

Lastly is social skill, the final component of emotional intelligence, a culmination of the first three, and the second skill concerned with the ability to manage relationships with others (Goleman, 2015). Goleman (2015) explained that social skill is the ability to build personal networks and manage relationships by finding common ground with a wide variety of people. It is not a matter of simply being friendly but having a purpose and ability to move people in a desired direction (Goleman, 2015).

In 2002, Goleman, Boyatzis, and McKee explored the role of emotional intelligence within leadership and agreed that the emotional state of a leader can “send strong signals across the organization” (p. 1). They believed emotions have an impact on company performance – specifically negative emotions are disruptive while positive emotions enhance creativity. Leaders have the ability to influence the work environment because of their level of involvement. Those who wish to be successful should manage their emotional responses and can do so by picturing themselves in an ideal state as someone they want to be rather than simply who they should become (Goleman et al., 2002).

To capture the level of emotional intelligence within leaders in order to identify areas for improvement, Goleman, Boyatzis, and McKee (2002) developed a quadrant that evaluated personal and social competencies (Figure 2-3). The first two components include awareness and actions related to the self in self-awareness and self-

management, while the second two are concerned about the relationship with others through social awareness and relationship management.

SELF-AWARENESS	SELF-MANAGEMENT	SOCIAL AWARENESS	RELATIONSHIP MANAGEMENT
Emotional self-awareness	Emotional self-control	Empathy	Influence
	Adaptability		Coach and mentor
	Achievement orientation		Conflict management
	Positive outlook	Organizational awareness	Teamwork
			Inspirational leadership

Figure 2-3. Emotional intelligence domains and competencies (Boyatzis & Goleman, 2007)

Self-awareness is a deep personal understanding of one's emotions, limitations, strengths, and values (Goleman et al., 2002). Before interacting with others in an intentional and effective manner, it is crucial for individuals to be in touch with their behaviors, preferences, and style. Self-management builds upon an open relationship with the self and includes the ability to manage one's own emotions through self-control, optimism, and adaptability. This allows individuals to practice mental clarity and energy control. Once a person is aware of their triggers and desires, what follows is the ability to use that information to guide responses. Moving beyond the individual is social awareness, the component concerned with recognizing and understanding the emotional climate of situations. Having the ability to receive this information, a person can respond to the individual or organizational needs using empathy or listening skills to calm fears, join in celebration, or assuage anger (Goleman et al., 2002; Korn Ferry,

2017). The last competency, relationship management, is the ability to manage interactions effectively by practicing emotional awareness for oneself and others. This component includes developing others, conflict management, teamwork, and inspirational leadership (Goleman et al., 2002; Korn Ferry, 2017).

Emotional intelligence has been a valuable concept within the field of leadership for researchers and managers alike through insight into what makes the best leaders so effective. Emotional intelligence is highly valuable within organizations; it has been linked to strong performance and is an important trait for leaders, since their mood and behavior will drive those of others (Goleman, 2005; 2015). A better understanding of what emotional intelligence is and how it is developed accounted for a large portion of current published leadership articles.

### **Emotional Intelligence Within the Workplace and Higher Education**

Goleman (2015) first conceptualized the five emotional intelligence skills in a study examining personal capabilities of outstanding leadership figures within a professional environment. The exploration was an attempt to identify what distinguished exceptional leaders from their counterparts. Goleman ultimately discovered that emotional intelligence is the “sine qua non of leadership” (p. 1), more indicative of success than IQ and technical skills (2015). Additionally, a positive correlation has been drawn between organizational performance and emotional intelligence capacities of leadership. These conclusions have drawn attention to the positive value emotional intelligence has for an organization and, therefore, has led to an increase in emotional intelligence measurements and training within the professional sector (Kaoun, 2019).

Emotional intelligence has been developed in the workplace with some success (Goleman et al., 2002; Salovey et al., 2002). Development of emotionally intelligent

leaders can occur within two domains: social and/ or personal (Goleman et al., 2002). Dissonant leaders increase their emotional intelligence competencies through self-assessments and repeated self-directed learning (Goleman et al., 2002). Organizations like American Express Financial Advisors have also adopted emotional training programs to enhance employees' skills and become emotional coaches for their teams (Salovey et al., 2002). According to Goleman (2015) successful emotional intelligence programs are more complex and individualized because they focus on the limbic system, and utilize motivation, practice, and feedback in order to help individuals break old habits and create new ones. Salovey et al. (2002) argue more work is needed for predictive validity of the assessment models to effectively prove the success rates.

As a valuable professional skill, emotional intelligence has found a place within education where employable technical skills are also taught. The application has made sense since emotional intelligence is learnable and is a valuable skill for all persons regardless of socioeconomic status (Goleman, 2002). With a growing deficit in emotional intelligence skills, addressing the issue within a learning context where the brain is in development is an opportunity to provide children with the tools required for success (Goleman, 2002; Goleman, 2015). The more a student can be exposed to a particular behavior and practice that behavior, the more likely it is to resonate and become lifelong strength. Teaching emotional intelligence in a way that learners can immediately apply it has been more challenging than teaching it conceptually (Kaoun, 2019).

### **Measuring Emotional Intelligence**

More than seven different types of assessments have become available for measuring emotional intelligence, all of them have offered different approaches based

upon the related theory (Mayer et al., 2008). For example, Bar-On developed the Emotional Quotient Inventory (EQ-i) to measure ESI as an array of emotional and social competencies, and skills and facilitators that direct human behavior to cope with demands and pressures (Bar-On, 2006). Using a self-report tool, the assessment measures for five different scales: intrapersonal, interpersonal, stress management, adaptability, and general mood (Bar-On, 2006). If a researcher views emotional intelligence as an ability (Mayer & Salovey, 1990), the assessment utilizes activities and exercises to test those abilities – as is the case with the Mayer-Salovey-Caruso Emotional Intelligence test (Mayer et al., 2002b).

Goleman's (2005) competency-based definition of emotional intelligence inspired the development of the Emotional and Social Competency Inventory (Korn Ferry, 2017) which evaluates relevant competencies of emotional intelligence including self-awareness, self-management, social awareness, and relationship management. Mayer & Salovey believed in measuring the competencies that underlie emotional intelligence and criticized self-assessment models that offer participants the opportunity to give the desired response rather than a more accurate or truthful perspective (Salovey et al., 2002).

The framework of emotional intelligence provided by Goleman (2015) was a product of studying ineffective and effective behaviors in leaders. Those behaviors were then coded to identify themes that researchers could translate into specific targets and model questions to measure those competencies. For example, when interviews with successful individuals continually revealed someone was an attentive listener, this would be coded as empathy. An empathy measurement would then be included on the

assessment and read as “Understands others by listening attentively” (Boyatzis et al., 2015, p. 248). All of the items were categorized under three different sets of competencies: social intelligence, emotional intelligence, or cognitive intelligence (Boyatzis et al., 2015). The emotional intelligence competencies include self-awareness and self-management, while the social intelligence competency houses social awareness and relationship management (Boyatzis et al., 2015). The cognitive intelligence competencies are systems thinking and pattern recognition and are only used in the university version of the ESCI (Boyatzis & Goleman, 2007; Korn Ferry, 2017).

Within those categories of competencies are four clusters: self-awareness, self-management, social awareness, and relationship management. Originally in 1998 there were 22 competencies divided amongst the four clusters which became 18 in 1999, and the final 12 (Figure 2-3) in 2007 (Boyatzis et al., 1999; Korn Ferry, 2017; Moon, 2010). The ESCI workbook was designed to guide participants through each cluster with a description of each individual competency and instructions to identify improve them (Boyatzis & Goleman, 2007).

The ESCI and ESCI-U are a self-reported assessment paired with 360-degree feedback from two individuals who live or work with the participant. This approach is meant to offset any participant response bias response that cannot provide valid and reliable measures of behavior (Korn Ferry, 2017).

**Results of emotional intelligence measures in relation to gender, race, and ethnicity.** Goleman’s interest in emotional intelligence measures sprang from a curiosity to explore what differentiated effective professionals in leadership roles from

others. Within any population are potentially distinguishing demographics that offer more insight or perspective to the influences on the level of emotional intelligence. In particular, race, gender, and age have been examined. Prior studies that examined ethnic group differences in emotional intelligence called for the continued exploration of conflicting results (Roberts et al., 2001). The oldest emotional intelligence instrument developed by Bar-On (1988) was designed to measure a person's ability to cope with stress. In one of the first initial studies, the construct of race was measured, and the findings revealed no significant differences amongst participants (Webb, 2009). In a 2005 study that investigated scores on predictors used for personnel selection, a person's race was one of several factors (Van Rooy et al., 2005). Van Rooy et al. (2005) used the emotional intelligence scale (EIS; Schutte et al., 1998) and reported Hispanics and Blacks both scoring higher than Whites, but only the Hispanics' scores were significantly different. In that case, no adverse impact implications existed for minority groups in hiring settings where emotional intelligence scores were considered. In contrast, Joseph and Newman (2010) reported on a small group of racial diversity with mixed results – Whites scored higher in emotional intelligence on performance-based metrics, while Blacks scored higher in self-reporting assessments. Asians scored higher than Whites on the ability emotional intelligence measurement but no differences in race was reported for the trait measurement (DeBusk & Austin, 2011). Asians ( $M = 48.87$ ,  $SD = 10.73$ ) > White ( $M = 40.73$ ,  $SD = 9.55$ ) on the ability EI measurement but no differences in race was reported for the trait EI measurement (DeBusk & Austin, 2011)

With respect to age, reported findings of emotional intelligence have trended toward older individuals scoring higher than their younger cohorts (Fariselli et al., 2008; Goleman, 1995; Van Rooy et al., 2005). Mayer, Salovey, and Caruso (2002) found that adults performed at higher ability levels, indicating that EI increases from early adolescence to young adulthood. Sharma (2017) examined a much larger sample of participants with ages ranging from 17 –60 years and reported an increase in total emotional intelligence with age.

In a study of undergraduate students, Van Rooy et al. found a significant effect in their regression analysis of age, yet despite the limited variance in age, the scores were still reported for use in future relevant research (2005). However, in a similar age group, Roberts et al. (2001) showed no significant difference in emotional intelligence by age for participants ranging from 17-23 years old. With regard to education levels, 70% had completed either full or partial high school education while 30% of the participants had some college education (Roberts et al., 2001). For undergraduate and graduate students in a Korean university, an increase in self-management and social awareness was reported (Moon, 2010). Students from the College of Nursing and Health participated in a 9-month leadership program and saw an increase in their ESCI scores (Waite, 2015). Shipley et al. (2010) found no significant difference in emotional intelligence scores with respect to age. The population was also with males and females at the undergraduate level. In a study examining Stoicism and emotional intelligence, Gaitniece-Putāne (2006) found no significant difference in emotional intelligence scores with respect to age or gender. In a study of urban and rural boys and girls school children, the second-year students scored higher than first-year students (Nayak, 2014).

Similar to age, gender studies have reported mixed findings. When scores are dissimilar for both genders, women leaders have had higher emotional intelligence scores (Brackett & Mayer, 2003; Cavallo & Brienza, 2001; Fiedeldey-Van Dijk & Freedman, 2007). In a meta-analysis that included 21 published meta-analytic correlations and 66 original meta-analyses, Joseph & Newman (2010) found that for performance based EI tests, women have higher scores than men. Bracket & Mayer (2003) explored the validity of emotional intelligence ability tests and as part of their findings reported significant gender differences on the MSCEIT with women scoring higher than men; however, on Schutte et al. 's (1998) SREIT and Bar-On's (1997) no gender differences existed. Roberts et al. (2001) found that when using consensus scores on the Multi-factor Emotional Intelligence Scale (MEIS; Mayer, et al., 1999) women scored higher; however, when using expert scoring criteria, men scored higher. The undergraduate study conducted by Van Rooy et al. (2005) supported women scoring higher than men; however, the effect size was small and therefore provided weak support. Similarly, in a study examining Stoicism and emotional intelligence, Gatiniece-Putāne (2006) found some gender differences in emotional intelligence subscales but no significant difference in overall emotional intelligence scores.

### **Stoicism**

Much like the original philosophies that focused on providing a foundation for the best possible human life, Stoicism was born of the Hellenistic period that gave way to philosophical sects that an individual could accept as a whole and were designed to explain the world in its totality (Aurelius, ca. 160 A.D./2002). Stoicism has offered a comprehensive outlook on the world in the pursuit of long-lasting happiness and serenity. Because it is grounded in theory rather than simply a theory, it has allowed

students to adapt the practice and apply it to their own life (Long, 2002). Challenges with examining classical Stoicism have been abundant given it originated in 300 B.C. and almost all of the original writings have been lost (Sellars, 2006). Additionally, the practicality of the philosophy meant those who practiced it were often more concerned with living rather than teaching. One of the more influential Roman Stoics, Epictetus himself, did not participate in any writing of his teachings. His teachings have only been preserved today thanks to Arrian, his dedicated student who was committed to documenting his master's work (Long, 2002).

Compounding the problem has been the way which Stoicism was shared in the first 500 years of its life when Zeno first brought Stoicism to life on the steps of the Stoa. The philosophy was carried throughout Greece and Rome on the lips of practitioners, taking on new identities according to its messenger (Sellars, 2006). Any recording of stoic doctrine and practice during these times was therefore a portrayal of that current teacher's thoughts and viewpoints. Stoicism was shared through the lens of the speaker. Thus, a chronological attempt to conceptualize the development of Stoicism will lead a researcher astray. In the early years of Stoicism more than one practitioner could be teaching their own interpretation of the philosophy at any given time. It wasn't until enough texts had been recorded and distributed that a truly cohesive perspective of Stoicism was formed.

One of the more prolific Stoics, Epictetus' work was mainly captured by his pupil Arrian in letters he wrote to Lucius Gellius sharing his thoughts on Epictetus' lessons. Similar to *Meditations* by Marcus Aurelius, the text was not meant to be delivered or shared in the format of a book but was rather a pupil's notetaking of his teacher's

lessons. It is possible for the messaging or intent to be lost or misinterpreted in this format. However, Arrian shared that “it will not matter [to Epictetus] in the slightest if anyone views his discourses with disdain, since at the time he was actually delivering them it was plain that his single aim was to move the minds of his listeners towards what is best” (Epictetus, 1916, p. 1).

### **Phases of Stoicism**

Scholars have developed Early Stoicism, Middle Stoicism and Late Stoicism to distinguish between the different philosophical thoughts on the subject (Long, 2002). Early Stoicism has been defined by its hard-edged doctrine and debate focused primarily on logic. Chrysippus and Zeno were the only two principal representatives who built the doctrine during this time. No additional persons had yet learnt and traveled to share the philosophy. Zeno, the founder of Stoicism, was a young man who was influenced by the readings of Socrates and studied under Crate the Cynic (Sandbach, 1989, p. 20). Opting out of the traditional school format, he found a place beneath the painted columns in central Athens, also known as the Stoa, or porch, and shared his teaching with the first “Zenonians” who later became the “Stoics” (Sandbach, 1989; Sellars, 2006). Zeno was greatly influenced by those years studying with Crate and other Cynics who were famous for living “life in accordance with nature” and disregarding cultural conventions, rules or regulations (Sellars, 2006, p. 4). This influence transpired as a key characteristic of the Stoics – all objects, including people, are connected, observable, and a part of nature, existing as parts of one bigger, gigantic organism (Aurelius, ca. 160 A.D./2002; Long, 2002).

The second influential philosopher of Early Stoicism was Chrysippus. It was said that “if there had been no Chrysippus, there would have been no Stoa.” (Sandbach,

1989, p. 15). He reformulated much of Zeno's doctrines, but many of his works were lost, and the surviving fragments were quoted by later authors and second-hand accounts, or in texts by Plutarch and Galen who criticized his work (Aurelius, ca. 160 A.D./2002; Sellars 2014). Chrysippus has been attributed with the success of Stoicism, defending attacks from academic philosophers and collecting the ideas of his predecessors. Chrysippus is credited with providing a philosophical system dividing the philosophy into three categories: logic, physics, and ethics (Sellars, 2006). These three categories were concerned with "the nature of knowledge, the structure of the physical world and the role of human beings in that world" (Aurelius, ca. 160 A.D./2002, p. xxv). Early Stoics teachings were considered Orthodox, speculative and theoretical (Long, 2002). This was in contrast to the later forms of Stoicism, which become much narrower in focus, particularly on logic and ethics (Aurelius, ca. 160 A.D./2002).

The Middle Stoics began to draw on philosophies outside of Stoicism, showing "no reluctance to borrow aphorisms, anecdotes, and argumentative strategies from non-Stoic sources" (Aurelius, ca. 160 A.D./2002, p. xxxi), including Plato's dialogue the *Timaeus* (Baltzly, 2019; Sellars, 2012). The philosophy started to cross borders, traversing to Ancient Rome on the mouths of Panaetius and Posidonius who were heads of the Stoa at that time. They expanded much of the doctrine through their teachings to students who would later be influential in Late Stoicism. Panaetius was a practical philosopher pushing Stoicism to become a guide for the social interactions of daily life and available to an average person on the street (Devine, 1970; Sellars, 2012). He defined justice as the "tendency to strengthen the social bond" (p. 330) and judged governments on their form of justice, stressing the importance of rules that focus on the

affection and attachment of people as a means to combat tyranny (Devine, 1970).

Posidonius believed that misery comes from irrational thought and that men should live in contemplation of the truth, co-operating with nature as opposed to being led by the psyche (Sandbach, 1989).

Late Stoicism was characterized by the increase in popularity and practice within the Roman Empire, which emphasized practicality versus speculation and theory. This approach provided the most relevant lens for modern day leaders. While varied in their philosophy, the works of later Stoics that primarily stemmed from Rome were the best documented and displayed an absence of significant innovation (Long, 2002; Sandbach, 1989; Sellars, 2012). Of the three phases, Late Stoicism had the smallest degree of departure from the original teachings, potentially from the increase in well-documented doctrines. Thought leaders of this period were able to reflect upon these texts, fact-checking their own interpretations. The names most familiar from this time period were Seneca the Younger, a wealthy Roman senator, Epictetus, a freed slave and student of Seneca, and Marcus Aurelius the benevolent statesman, Roman Emperor and author of *Meditations*, one of the most widely studied works of Stoicism (Sandbach, 1989; Sellars, 2012). The focus of Late Stoicism lessened the emphasis on logic and physics and was more concerned with practical ethics. “The Stoicism we know best from the Roman period was preserved precisely because it was perceived to have great educational and ethical value” (Long, 2002, p. 15). Although many other Stoics were still writing at the time, they were doing so in a more detached and scholarly vein (Long, 2002).

## **Stoic Doctrines**

For Stoic expert John Sellars (2006), “Stoic philosophy is not merely a series of philosophical claims about the nature of the world or what we can know or what is right or wrong; it is above all an attitude or way of life” (p. 2). Stoics believe that all living beings are interconnected and are a part of a cosmic order implemented by Zeus, God, reason, mind or fate. The divine plan explains the nature of things is nature itself, and everything that happens is ultimately an expression of that plan (Long, 2002). This order supports that the world is organized and directed by a pervading force which Stoics named logos, or logic. Associating it with the English translation is questionable; Logos, the Stoics believe, exists in all things and as a process is, in part, responsible for the creation of earth, originating from God and permeating all things throughout growth and change (Horowitz, 1974). Logos manifests itself within individuals as the faculty of reason as well as the organization of the universe and is synonymous with nature (Aurelius, ca. 160 A.D./2002). A stoic is to act in accordance with nature by playing their individual role and understanding their place within the greater system.

Immediate criticism comes from believers of free-will. Life as a Stoic means individuals are equipped with minds that grasp the dual aspect of things being both pre-determined and open to influence, and therefore individuals have reason not to only accept the inevitable but choose to play their role and participate in the greater plan. The Stoics do not argue a person should simply give up if what will be but encourage one to discover their place within the cosmic order and work with others to build a community of cooperation and respect. To treat others “as rational participants in the scheme of things” (Long, 2002, p.16). Moments are opportunities for individuals to discover their role, and negative circumstances are welcomed as chances to prove

one's humanity and participation in the logos (Long, 2002). Individuals who grasp their place within the universe are opened to moments of reflection, which create confident, conscious contributors to every situation encountered. This self-awareness creates clarity in life where individuals are conscious of that which is in or out of their control. It provides the resolve to make peace with that which is not in one's control knowing that it is a part of the logos.

Stoics claimed that virtue alone is sufficient for happiness and that external goods and circumstances are irrelevant. The four virtues were adopted by Christianity and are wisdom, courage, justice, and temperance (Salzgeber, 2019; Sandbach, 1994). Wisdom is the result of experience in the pursuit of knowledge and understanding what is good for oneself and what is not good (Sandbach, 1994). Courage is in both the physical and moral sense of the word and means to stand up for what is right – to be brave, honest, and practice confidence (Salzgeber, 2019). Justice is to treat each other fairly and do the right thing, both in the sense not to take from one another, but also to do good (Sandbach, 1994). Lastly is the virtue of temperance, meaning to have moderation in all things including emotions. Originally the Greeks used the word *sophrosyne*, which no English equivalent exists, however, it roughly translates to being controlled by reason (Sandbach, 1994).

Only when all four virtues are practiced do the Stoics say one can be virtuous. The pursuit of those virtues is the Stoic way and by focusing on oneself to achieve them Stoicism “would, ideally, assure purposefulness, serenity, dignity, and social utility at every waking moment, irrespective of external circumstances” (Long, 2002, p. 3). The Stoics believed that men are born as natural creatures and have an innate capacity for

goodness. External goods and circumstances that are not born of nature are not to be considered, which makes it easier for Stoics to focus on living a good life (Long, 2002, Sandbach, 1989). Stoics argued that negative emotions are merely the product of mistaken judgements and can be eradicated by practiced response management. The key was to remember that having a desire for things out of one's control is not in-synch with the plan (Gass, 2000, Sellars, 2012). Epictetus stressed that humans are in control of their own actions, including opinions, desires, and aversions, and the key to happiness lies in continually monitoring what is and is not up to the self and only focusing on those things that are (Sellars, 2012). Distractions about the act of dying and speculations of afterlife are discouraged since Stoicism denies "the Platonic doctrine of the immortality of the soul" (Sellars, 2012, p. 9). According to the Stoics, today is the only certainty and one must focus on making the most of it. By eliminating any concerns with the timing of death or fate, an individual can better focus on the current day and improving their own actions and character development.

A practical guide to carrying out the aforementioned philosophy in pursuit of a happy life was best captured by Epictetus. It included the following the three Stoic disciplines: 1) Discipline of desire, 2) Discipline of action, and 3) Discipline of assent (Seddon, 2006). These disciplines are practices connected to the impressions of the human mind created by any of the six senses, generating a perception (Aurelius, ca. 160 A.D./2002; Seddon, 2006). An impression is the effect an occurrence or moment has on the human brain – the immediate and direct result of an experience. The importance of the impression relies on the individual's perception and acts as a moment of choice an individual has to either accept or reject the impression as to be true. These

two decision points are key in acting in accordance with the Stoic way, first interpreting the experience and then evaluating it to be good or bad in order to take a supportive or corrective action (Seddon, 2006). These guiding principles have often been cited in modern day works as a means to live the Stoic way – having a proper perspective of self in relation to the world and understanding what one can and cannot control (Holiday & Hanselman, 2016, Pigliucci & Lopez, 2019). According to the Stoics, all individuals are capable of practicing these exercises since they are in control of their own thoughts (Seddon, 2006).

The discipline of desire addresses monitoring that which is desired in order to properly expense personal energies. Passions, when well-exercised, have wisdom; they guide people's thinking, values, and survival. They can easily go awry and do so all too often. As Aristotle saw, the problem is not with emotionality, but with the appropriateness of emotion and its expression (Goleman, 2006). It is key to see things as they are so that judgements about goals and expenditure of resources can properly be made (Aurelius, ca. 160 A.D./2002, Pigliucci & Lopez, 2019). Epictetus referred to desires as passion and things capable of causing "sorrow, lamentation and envy," rendering people "envious and jealous, and thus incapable of listening to reason" (Seddon, 2006, p. 15). If an individual allows their desires to attach to that which is out of their control, they are no longer living in accordance with nature and are making waste of their time in pursuit of those things. Negative emotions are products of being denied one's desires that they have no control over and are useless to individuals who are striving for happiness and a good life. To desire something that is out of one's power is to place personal fate and emotional state at the hands of others. Instead,

according to Stoicism, the focus should be on that which we can control – own dispositions and moral character (Seddon, 2006).

As interconnected beings who play an active role in nature, the discipline of action calls attention to what individuals do in order to successfully fulfill those roles. Action is participation in the logos while striving for excellence and living virtuously (Aurelius, ca. 160 A.D./2002, Seddon, 2006). People only control their own actions and, therefore, need to focus only on those actions. The motivation to participate in life, to set and achieve goals, is inspired by social influence. “Men are naturally social human beings; they love one another and endure one another” (Sandbach, 1989, Seddon, 2006). Man is meant to live with moral character and concern for others. This sense of connectedness and man’s fundamentally unselfish nature inspire individuals to both accept their fate and work hard to achieve self-actualization (Aurelius, ca. 160 A.D./2002).

Finally, the discipline of assent comes from the Greek verb meaning to approve, agree, or go along. As people assent to their impressions, they are committing to take a moment to examine the impression and ask themselves “is this what it really is” and “what does it have to do with me” (Seddon, 2006). In Epictetus’ Discourses, he stated “Just as Socrates used to say that we are not to lead an unexamined life, so neither are we to accept an unexamined impression, but to say, ‘Stop, let me see what you are, and where you come from’” (Seddon, 2006, p. 18). This moment of evaluation frees individuals from deception. With respect to the first two disciplines, the first being the inability to see things as they are and the second by taking an inappropriate action, adding the third discipline prevents people from making rash judgements. By properly

evaluating experiences with moral perspective, things that one can control, can be acted upon using the discipline of action, while those things that cannot be controlled are assented to with the understanding they have no impact on the self, and they are what they are (Aurelius, ca. 160 A.D./2002).

### **Research Application of Stoicism**

The practical wisdom of the Stoic doctrine as described above has been promoted by public speakers and authors in published books, workshops, daily wellness emails, TedTalks, and more. An annual Stoic Week conference gathered hundreds of interested parties together to discuss the philosophy and has produced surveys capturing informal research. The Apple app store featured a “Stoic” app in 2020 which provided guided twice-daily meditations, reflections, and exercises that embodied Stoic beliefs. Silicon Valley elites and venture capitalists, the Seattle Seahawks and New England Patriots have enlisted Stoic experts as a form of guide to practicing some of the ideologies presented above. Some academic literature beyond the field of philosophy has assessed Stoicism with varying perspectives which are shared below.

### **Stoicism Within Leadership and Emotional Intelligence**

The application of Stoicism within academic literature has been particularly interesting when exploring the field of leadership because the philosophy has been used by leaders over the millennia and throughout today. While no study within leadership has formally assessed Stoic behaviors, authors have referenced the philosophy as part of related emotional intelligence literature, including authors of the two dominant theories. Goleman (2005) hinted at several Stoic behaviors and drew upon ancient philosophical perspectives with the introduction of Emotional Intelligence:

“In *The Nichomeachean Ethics*, Aristotle’s philosophical inquiry into virtue, character, and the good life, his challenge is to manage our emotional life with intelligence. Our passions, when well exercised, have wisdom; they guide our thinking, our values, our survival. But they can easily go awry and do so all too often. As Aristotle saw, the problem is not with emotionality, but with the *appropriateness* of emotion and its expression. The question is, how can we bring intelligence to our emotions –and civility to our streets and caring to our communal life?” (Goleman, 2005, p. xviii).

Mayer et al. (2008) provided an 18-year comprehensive of emotional intelligence research and similarly shared that emotional intelligence is the ability to “carry out accurate reasoning about emotions” (p. 507). Goleman (2005) and Mayer et al. (2008) mentioned the significance of emotional control which is a basic core belief of the Stoic doctrine, but regardless of this subtle connection between Stoicism and emotional intelligence, direct references to the philosophy made within the field of leadership have been scant and negative.

Emotional intelligence experts Salovey, Mayer, & Caruso (2002) acknowledged the centuries-long belief that intelligence is either purely cognitive or otherwise included the role of emotion; they cited Stoic philosophers to illustrate the opinion that emotions are “too individualistic and self-absorbed to be a reliable guide for insight and wisdom” (p. 62). Mayer, Roberts, Barsade (2008) claimed that the Stoics developed the philosophy to put rationality above all else because people in ancient Greece could not agree about feelings. Again, in presenting the science of emotional intelligence, Grewal and Salovey (2005) bolstered the value of emotional intelligence by juxtaposing it against Stoicism and claimed Stoics “believed emotion too far heated and unpredictable to be of much use to rational thought” (p. 330).

Beyond appearing alongside emotional intelligence, Pierce (2015) referenced Stoicism in leadership literature when speaking to nine desirable leadership traits: individuality, integrity, vision, respect, faith, perseverance, humility, power, and attitude. When addressing individuality, Linzey and Pierce (2015) spoke of the need for leaders to practice self-control, including control over one's mental and emotional states. In the examples to illustrate what self-control is, Linzey and Pierce (2015) stated that "self-control is not being a stoic" (p. 25) and is not simply the ability to grin and bear it. In *Doing Leadership Differently*, Sinclair (2005) examined typical, heroic, Australian business leaders and described their lionized attributes as exhibiting frontier toughness and emotional stoicism. Additional character commentary included sexual and physical prowess, physical toughness, and an inability for male leaders to carve new paths for themselves due to the deeply rooted stereotype of being a stoic frontier settler (Sinclair, 2005).

In contrast, Koestenbaum (2002) presented Stoicism as a positive influence on leadership drawing from Stoic philosophers' wisdom on the subjects of courage and vision. For Koestenbaum, leaders must be willing to take risks, and doing so requires great personal courage which the Stoics advised can only come from becoming secure in oneself (2002). Stoicism is also a path to non-attachment or thinking about how you think, which is an essential skill for leaders who want to address complex, high-level problems with higher-level innovative solutions (Koestenbaum, 2002).

### **Psychology and Medicine**

Studies that have measured Stoicism have been primarily in the field of psychology and medicine. Stoicism has been used in studies on pain, cancer, repression, depression, delays in seeking medical treatment, and suicide (Appleyard,

2019; Calderon et al., 2017; Fergus et al., 2002; Seale, 2002; Seidler et al., 2016; Quintner et al., 2019; Witte et al., 2012). The definition of Stoicism that has often been referenced in the following studies came from either the Liverpool Stoicism Scale (LSS) or the Pathak-Weiten Stoicism Ideology Scale (PW-SIS), which are two assessment tools used to measure levels of Stoicism (Pathak et al., 2017; Wagstaff & Rowledge, 1995). Wagstaff & Rowledge cited Zeno of Citium the founder of Stoicism (300 B.C.) in their definition and claimed emotion is to be condemned and controlled (1995). In their view, Stoicism could be defined by the following characteristics: a) lacking emotional involvement, b) lacking in emotional expression, or c) exercising emotional control or endurance (Wagstaff & Rowledge, 1995). The PW-SIS is a derivative of the LSS and followed a similar perspective on the definition of the philosophy. It explained that “a personal ideology of Stoicism almost guarantees failure to live up to one’s personal ideal” (p. 6) and that Stoicism can lead to negative consequences (Pathak et al., 2017). Furnham et al. (2003) related Stoicism to repressive behaviors adding that “the denial and suppression of emotion is at the heart of the modern concept of stoicism” (p. 227).

Wagstaff and Rowledge (1995) developed the Liverpool Stoicism Scale (LSS) to measure the emotional response of British men and women in response to two traumatic stories told over an audio recording. The results of the study showed that those who scored high on the Stoicism scale also claimed to be less emotionally impacted (Wagstaff & Rowledge, 1995). Results concerned with age, race, and gender are discussed below. Pathak et al. (2017) made changes to the LSS and adopted the assessment tool to create one more focused on self-identity than behavior or conduct. The tool was designed to measure participants’ endorsement of five Stoic domains

based on the author's literature review, including Stoic taciturnity, Stoic endurance, Stoic composure, Stoic serenity, and Stoic death indifference (Pathak et al., 2017). Results showed a significant trend of those who indicated being a stoic all of the time as having the highest Stoicism scores (Pathak et al., 2017).

Australian psychologists have explored the construct of Stoicism to understand any potential maladaptive characteristics that would predict negative psychological behavior. Murray et al. (2008) examined the relationship between Stoicism, measures of wellbeing, psychological distress, and attitudes toward seeking psychological help within men and women; however, the study was particularly focused on the effects of Stoicism for males. Using the results of the five-factor personality assessment, a linear regression showed the personality trait of openness to be a significant predictor of Stoicism (Murray et al., 2008). While Stoicism has been shown to be a positive coping mechanism for patients suffering from pain (Ahlstroem & Sjoeden, 1996) this personality study showed a negative correlation between Stoicism and well-being, mediated by a less positive attitude toward seeking psychological help (Murray et al., 2008). Well-being was positively related to seeking help. The negative help-seeking behaviors could be explained by the unrelated connection between Stoicism and psychological distress; Stoic individuals may not perceive themselves to be experiencing distress and, therefore, may not engage in help-seeking behaviors.

References to Stoicism appeared throughout the *Handbook of Positive Psychology*, a ten-part volume addressing cognitive, coping, and biological approaches, as well as information on settings and the future of the field (Snyder & Lopez, 2002). As stated before, emotional intelligence experts Salovey, Mayer, and Caruso (2002)

referenced the perspective of Stoic philosophers and reminded readers that Stoicism is “too individualistic and self-absorbed to be a reliable guide for insight and wisdom” (p. 160). Later Carver and Scheier (2002) wrote about an active coping response in the chapter *Optimism* and distinguished the acceptance of problems from the “stoic resignation, a fatalistic acceptance of the negative consequences to which the problem or event might lead” (p. 237).

Despite the number of leadership studies that have overwhelmingly referenced a limited definition of Stoicism, research projects have specifically examined the constructs of emotional intelligence and Stoicism. However, instead of Stoicism being applied within the leadership industry, researchers Furnham et al. (2003) and Gaitniece-Putāne (2006) examined the two constructs within their chosen field of psychology and referenced the Stoicism definition put forth by Wagstaff and Rowledge (1995). In exploring the concept of repressive behavior, Furnham et al. (2003) used Stoicism as well as emotional intelligence as possible indicators and found no significant correlation between levels of repression and stoic behaviors. However, those who scored the highest on the LSS also scored the lowest on the emotional intelligence scale. Gaitniece-Putāne (2006) adopted the LSS for use in Latvia and reported data on age, gender, and race for emotional intelligence and Stoicism. These researchers found no data on those demographics for emotional intelligence that would indicate any connection to results on the LSS. Findings related to demographic variables and the LSS are covered later in this chapter.

### **Stoic Assessments**

The Liverpool Stoicism Scale (LSS) was the first stoic assessment to be developed. Created in 2001 by Wagstaff and Rowledge, the assessment is a 20-item

self-report questionnaire that evaluates one's stoic disposition including the ability to endure emotion, a dislike of free emotional expression, and lack of emotional involvement (Wagstaff & Rowledge, 2001). These factors supported Wagstaff and Rowledge's definition of Stoicism that emphasized denial, suppression, and control of emotions (2001).

The Pathak-Weiten Stoicism Ideology Scale (PW-SIS) was the second Stoic assessment tool developed and was specifically used in illness contexts (McAteer & Gillanders, 2018; Pathak et al., 2017). The ideology scale was based on the belief that Stoicism is not necessarily a pain-coping mechanism used in response to a circumstance, but more so an ideal for self-conduct that guides personal behavior. The PW-SIS was designed to capture Stoic tendencies within persons prior to medical treatment or intervention in order to better understand how that ideology will influence seeking treatment or medical intervention. The Stoic ideology can indicate an internal resistance to external needs and lead to avoidance or delay in seeking relief or advice from medical professionals (Pathak et al., 2017).

### **Results of Stoicism measures in relation to gender, race, and ethnicity.**

Past Stoicism studies have been related to areas such as suicide, depression, pain management, and repression rather than leadership or personal roles held within an organization. The results of those studies as they relate to gender, race, and ethnicity are presented.

The majority of Stoicism findings measured by the assessment tools available in the academic field have supported the notion that Stoicism is higher for males than females (Murray et al., 2008; Pathak et al., 2017; Shattuck et al., 2020). In publishing

the LSS, Wagstaff and Rowledge (1995) reported men having higher marks than women on the Stoicism scale. Shattuck et al. associated Stoicism with the endurance of pain and illness and showed it as a significant predictor in men for exercising sickness behavior, the term used to describe depression, diet changes and reduction of sociability and activity (2020). Murray et al. found that Stoicism had a negative correlation with help seeking and males reported higher Stoicism than females (2008). However, in a Latvian adoption study for the LSS Gaitniece-Putāne reported women had higher levels of Stoicism than men (2006).

Age has been shown as a significant predictor of Stoicism (Gaitniece-Putāne, 2006; Murray et al., 2008). Murray et al. attributed the increase in reported Stoic behaviors along with age to two concepts: the acceptance as one matures that losses are unavoidable, or persons of that age grew up in a social environment where emotional suppression was expected or valued (Murray et al., 2008). Gaitniece-Putāne supported age as an indicator because females aged 30-35 scored higher than the 20-25-year-old cohorts (2006). The males did not report any significance between the two age groups (Gaitniece-Putāne, 2006). Pathak et al. (2017) found no significant difference in Stoicism between age groups below and above 25 years old.

In a study examining sickness behavior for age, gender, race, and other socio-economic factors, Shattuck et al. reported that with endurance of pain and discomfort, was associated with Stoicism, Whites showed a significant predictor of sickness behavior over Hispanics and African Americans (2020). Pathak et al. introduced nationality and found that US and Puerto Rican participants were twice as likely to strongly endorse Stoicism over other nationalities (2017).

## Aligning Stoicism and Emotional Intelligence

Stoicism has been referenced in leadership literature (Grewal & Salovey, 2005; Koestenbaum, 2002; Mayer et al., 2008; Linzey & Pierce, 2015; Salovey et al., 2002; Sinclair, 2005), and in psychology (Appleyard, 2019; Calderon et al., 2017; Fergus et al., 2002; Seale, 2002; Seidler et al., 2016; Witte et al., 2012; Quintner et al., 2019) and has been measured alongside emotional intelligence, but not specifically within the context of leadership. Differing perspectives and assessment tools across fields of study have complicated a direct relationship between the two related bodies of thought (Figure 2-4). Those authors who have mentioned Stoicism in contrast to emotional intelligence moved on to present supporting evidence for desirable and effective leadership behaviors that at times are connected with the origins of Stoic philosophy (see: Linzey & Pierce, 2015; Goleman, 2005; Grewal & Salovey, 2005; Mayer et al., 2008). In Emotional Intelligence, Daniel Goleman explained how to keep emotions in check while reading other's innermost feelings correctly, and handling relationships smoothly. Similarly, Marcus Aurelius reflected on the importance of managing emotions by not giving way to anger and discontent. By practicing gentleness and civility, one gains strength by having a calm mind (Aurelius, ca. 160 A.D./2002).

		Perception	Assessment Tool		Outcomes
Leadership Education & Research	Emotional Intelligence	+	+	Enhance	Emotional Regulation, Self Awareness
	Stoicism	-	-	Repress	
Popular Press Leadership Literature	Emotional Intelligence	+	+	Enhance	Resilience, Emotional Regulation, Mindfulness, Self Awareness
	Stoicism	+	+	Enhance	
Philosophy	Emotional Intelligence	N/A	N/A		
	Stoicism	+	N/A	Enhance	Pragmatic behavior

Figure 2-4. Schools of thought perspectives on emotional intelligence and Stoicism (Goleman, 2005; Holiday & Hanselman, 2016; Linzey, & Pierce, 2015; Sandbach, 1994).

A comparison between Stoicism as defined by original Stoic teachers including **Zeno, Chrysippus, Cicero, Seneca, Musonius, Epictetus, and Aurelius** and the emotional intelligence model put forth by Boyatzis and Goleman (2007) illustrated a potential connection between the two fields. The first emotional competency domain includes self-awareness which is to know one's emotions, strengths, and weaknesses and the impact they have on others (Goleman, 2015). From a leadership perspective, Kouzes and Posner (2006) explained how **"being aware of one's strengths, weaknesses, style, personality, preferences, etc., has a significant impact** on how leaders behave and interact with others" and that "through being self-aware, leaders can consciously influence their situations and the potential climate of the group; and, not being self-aware can result in unwanted or undesirable consequences" (p. 29).

From a Stoic perspective, Marcus Aurelius (2002) wrote *Meditations*, originally titled *To Himself*, as a self-reflective tool to examine his mind and noted the importance of looking inward, “Don’t let the true nature or value of anything elude you” (p. 69). He believed that man could experience a retreat more rewarding than those of the mountains by going within (Aurelius, ca. 160 A.D./2002). The Stoics believe that people must tend to their mind and commit to a relationship with the self in order to have an intimate personal understanding (Epictetus, 1916). In *Discourses*, the emphasis on dedicating energy to understanding oneself was compared to tending to others, “If god had committed some orphan to your charge, would you have been thus careless of him?” (Epictetus, 1916, p. 92). In a reflection of himself, Seneca wrote to Lucilius and noted there are still “a lot of things about me requiring to be built up or fined down or eliminated” (Seneca, ca. 63 A.D./1969, Letter VI).

The second emotional competency domain is self-management which includes achievement orientation, adaptability, emotional self-control, and a positive outlook (Boyatzis & Goleman, 2007). Self-management expands upon the original skills of motivation and self-regulation to capture the skills of proper response in order to stay motivated and on track. A New Haven school program used traffic light symbols to indicate to children how to respond when experiencing negative emotions by taking a moment to stop, consider responses, decide on the best option and then act (O’Neil, 1996). Goleman shared this process as an example of a good lesson in impulse control and “making the distinction between having the feeling and what you do, how you act when you have the feeling” (O’Neil, 1996, p. 11). No matter how intelligent a person is, without being able to control distressing emotions and practice empathy, one cannot

maintain effective relationships and will not get very far (Hughes, 2004). The Stoics are equally as concerned with emotional self-control and maintain that not all emotions are bad. Zeno, the founder of Stoicism, said happiness is a free-flowing life, and Marcus Aurelius admired those who were free of passion and full of love (2002). Stoics used impressions to manage their emotions and took a moment of pause to analyze their emotional response, to “hold up a bit and let me see who you are and where you are from – let me put you to the test” (p. 121) before taking a course of action (Epictetus, 1916).

Other competencies within self-management include adaptability, achievement orientation and positive outlook (Boyatzis & Goleman, 2007). Within these competencies are skills that allow one to anticipate obstacles to a goal, adapt their plans to major changes, and maintain a positive perspective about the future (Boyatzis & Goleman, 2007). The strong desire to achieve is realized by viewing threats as opportunities and remaining hopeful in face of setbacks (O’Neil, 1996). The Stoic disciplines have been applicable as a means of practicing effective self-management. Used together they act as a way for individuals to remain focused by contemplating on that which is and is not in their control and direct energy and resources on those things that are in one’s control in order to live the happiest life. Epictetus believed that hardships and misfortunes are an opportunity to learn about personal capabilities and practice resilience; he felt that only a fool would hesitate at taking chances and engaging in life, and instructed his followers that if they wanted something good, they would only get it from themselves (Epictetus, 1916). Recognizing the value of being alive, Seneca implored followers to make the most of today and that man has plenty of

time to achieve his goals but too many waste the time they are given. This connection to and acting rather than waiting appeared in a morning reflection when Marcus Aurelius condemned his desire to stay in bed and reminded himself it is a gift to rise and do what he was born to do in the same way that all other creatures of nature meet their demands (2002).

Social awareness, one of the two social competency domains in the ESCI model includes empathy which means to be considerate of others feelings, especially when making decisions (Boyatzis & Goleman, 2007; Goleman, 2015). For the Stoics, this is voiced in having the perspective of others and to treat them as equals. Seneca said, “Treat your inferiors as you would be treated by your betters” and “remember that he whom you call your slave sprang from the same stock, is smiled upon by the same skies and on equal terms with yourself breathes, lives, and dies” (Seneca ca. 63 A.D./1969, Letter XLVII). Epictetus encouraged followers to consider how a thief or adulterer has lost sight of what is valuable and therefore has become detached from the moral choice and to not judge him by his actions but consider what caused him to act in that way (Epictetus, 1916/1995, Chapter 18: 5-13).

The second social competency is relationship management which referred to the positive impact leaders have on others. Stoics believed that humans are social beings by nature and accepted that while man could survive alone, he was much happier and successful by staying connected to others. It is unnatural for the Stoics to feel anger at someone and to work against them (Aurelius, ca. 160 A.D./2002). Seneca (ca. 63 A.D./1969) supported self-reflection in others and expressed those who look within and identify opportunities for improvement should be congratulated. This desire to connect

with others by recognizing their strengths and encouraging development was mirrored in Boyatzis and Goleman's coaching and mentoring competency (2007).

### **Conceptual Model**

The similarities between individual outcomes of practicing Stoicism and having emotional intelligence are presented in the conceptual model below (Figure 2-5). The conceptual model is presented as a possible personal development experience stemming from a singular individual through two different bodies of knowledge – emotional intelligence according to the Emotional and Social Competency Inventory (Boyatzis & Goleman, 2007) and the philosophy of Stoicism, as presented in the above literature review.

As a result of training, education, coaching or experience, the individual, with respect to their race, gender, and age, can learn and adopt emotional intelligence competencies within the field of leadership or Stoic doctrines in the field of philosophy. Those two separate constructs offer their own competencies and perspectives but share similar outcomes. The differing perspectives, desirability, and assessment of each body of knowledge is shown in Figure 2-4.

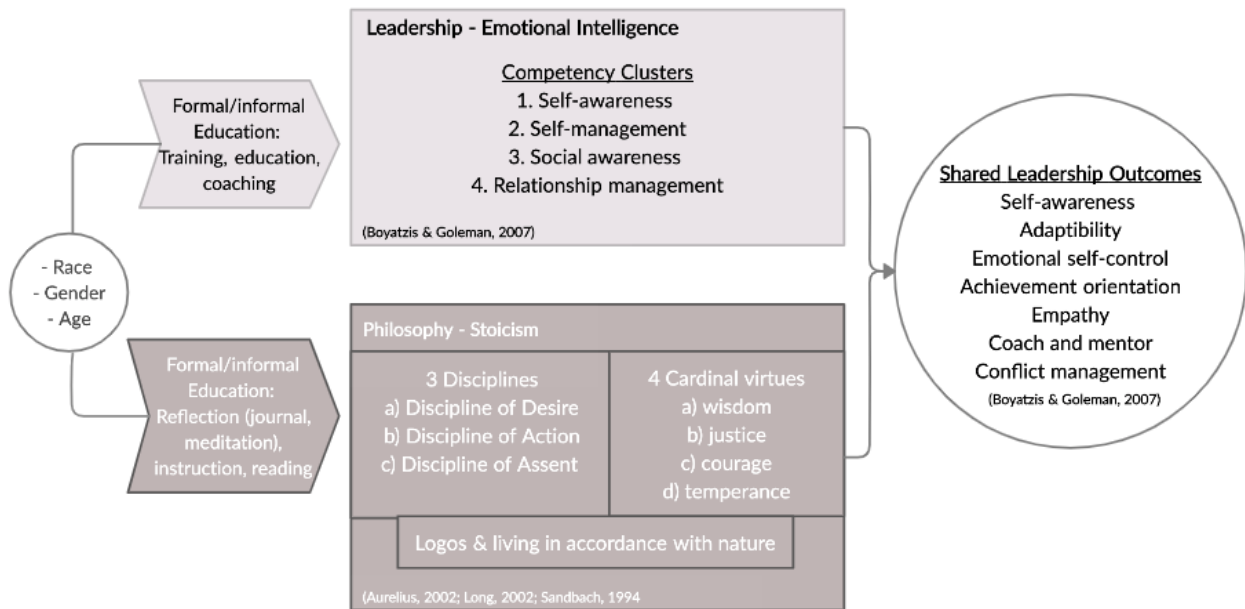


Figure 2-5. Comparison of personal development process outcomes through Stoicism (Aurelius, ca. 160 A.D./2002; Long, 2002; Sandbach, 1994), and emotional intelligence (Boyatzis & Goleman, 2007).

## CHAPTER 3 METHODS

Chapter three describes the research method, methodology, and design selected by the researcher for the study on emotional intelligence and Stoicism. Background information on assessments used, rationality of the selected research method, details of the sample population, and an explanation of the data collection and analysis are provided.

The purpose of this quantitative study was to explore the relationship between emotional intelligence and Stoicism. Neither of the two variables, the self-assessment results from the Liverpool Stoicism Scale nor the Emotional and Social Competency Inventory, was thought by previous researchers and scholars to be related to the other. Specifically, the research project aimed to explore the relationship between the subjects of Stoicism and emotional intelligence. An examination of the results from the two separate self-assessments, given the demographics of the audience including age, gender, and race, was also conducted. The following objectives guided this study:

1. Describe the stoic behaviors of undergraduate students enrolled in a leadership course,
2. Describe the emotional intelligence competencies of undergraduate students enrolled in a leadership course,
3. Identify the relationship between Stoicism and emotional intelligence in undergraduate students enrolled in a leadership course, and
4. Identify differences in Stoicism and emotional intelligence, based on participant demographics of age, gender, and race.

### **Research Design**

This study used a survey research design to explore the relationship between the two independent variables, emotional intelligence and stoicism. The two constructs

were measured using pre-existing assessment tools –the Liverpool Stoicism Scale and the Emotional and Social Competency Inventory assessment (Wagstaff & Rowledge, 1994; Boyatzis & Goleman, 2007). The cross-sectional survey design was selected to collect a snapshot of data, establishing a foundation for the two fields of study within the context of leadership. Given that only a quantitative survey design existed for independently measuring Stoicism, this was the chosen method for both assessments (Gaitniece-Putāne, 2005; McAteer & Gillanders, 2018; Page et al., 2019; Pathak et al., 2007; Quintner et al., 2019; Shattuck, et al., 2020; Wagstaff & Rowledge, 1994).

The cross-sectional, quantitative survey research design was both correlational and descriptive. Statistics were reported for each assessment and selected demographics and used to explore the relationship between variables. The quantitative data gathered in this study provided a foundation for future experimental, qualitative, or mixed-methods design studies aimed at better understanding Stoicism and emotional intelligence within leadership.

The four common threats to validity for this survey research method are sampling, coverage, measurement, and non-response. The population itself was limited to leaders in agricultural studies, instead of a broader population of leadership learners including student affairs, business management, and others. The purposive sample had an element of convenience, due to the established relationships between the researcher and faculty. Thus, the subjects were not randomly drawn from a larger population and the results were not generalizable to other groups. A multi-disciplinary class population was assumed, based on enrollment in previous semesters, whereas outreach to other leadership classes within different colleges at the university could have assured a

stronger representation of leaders. Variation in the sample could also be attributed to the extra credit incentive offered to participants: students may have only been motivated to respond for extra credit purposes and not have given honest or sincere answers to the questions (Dillman et al., 2014). However, the small number of extra credit points allowed minimized this threat. Similarly, students who were not in need of the extra credit may have opted out.

Coverage error occurs when a discrepancy exists between the target population and the population used to draw a sample. Since a purposive sample was used in this study, coverage error was present. Therefore, the results of the study were not generalizable to the defined population.

With regard to measurement error, the study utilized two pre-existing assessment tools – the Liverpool Stoicism Scale and the Emotional and Social Competency Inventory assessment (Wagstaff & Rowledge, 1994; Boyatzis & Goleman, 2007). With the use of the pre-existing scales having acceptable reliability estimates, measurement error was of negligible concern in the study.

Distribution of the online survey with a 10-day response window addressed some non-response bias. Participants were given 10 days to complete the survey and had the opportunity to do so on their own schedule. The survey was distributed in two online courses when access to a computer and the internet was expected. The Journal of Leadership Education reported no differences between early and late responders from 75.4% of published articles from 1990-1999 (Lindner et al., 2001).

### **Population and Sample**

The study population was undergraduate students admitted to the leadership minor (N=445) representing 11 academic colleges. The sample was determined using

single-stage, purposive sampling. The study sample ( $n=209$ ) consisted of students enrolled in the Department of Agricultural Education and Communication courses: AEC 3410, Fostering Innovation Through Leadership, and AEC 3414, Leadership Development. Learning objectives in developing leaders made the two courses selected attractive sample sets for assessing the two variables within future leaders. Consideration to the population and sample were influenced by the researcher's desire to stay within the Department of Agricultural Education and Communication, and pre-existing relationships with course instructors.

Class registrants represented an interdisciplinary group of students ranging from first to fourth-year university students from multiple majors. Survey respondents were self-selected. No mandated requirement for participation in the study was given, however, an extra credit opportunity (not exceeding 1% of overall points for the semester) was communicated to encourage participation. It was expected students would have internet access and could participate in the online survey, since they were enrolled in online courses. Due to the purposive sample, the results were not generalizable. A power analysis was not conducted prior to the sampling process.

### **Instrumentation**

#### **Emotional and Social Competency Inventory - University (ESCI-U)**

Two pre-existing surveys were used in this quantitative study – the ESCI-U and Liverpool Stoicism Scale. The ESCI was originally developed as the Emotional Competence Inventory (ECI) in 1998 by Boyatzis and Goleman. It measured 22 core emotional competencies (Korn Ferry, 2017) by identifying ineffective and effective behavior from videotape simulations, audio recordings, and direct observations (Moon, 2009). Over the next three years and more than 10,000 completed ECIs, the 22

competencies were consolidated into 18 competencies (Korn Ferry, 2017). In 2006, as the organizational demand for understanding psychometric standards increased, Boyatzis and Goleman updated the assessment to include social intelligence competencies, consolidating the previous 18 to a concise 12 items that addressed emotional self-awareness, achievement orientation, adaptability, emotional self-control, positive outlook, empathy, organizational awareness, conflict management, coach and mentor, influence, inspirational leadership, and teamwork (Korn Ferry, 2017). The ESCI grouped these 12 competencies into four clusters: self-awareness, social awareness, self-management, and relationship management (Korn Ferry, 2017).

The ESCI-U, also developed by Boyatzis and Goleman, used the same ESCI model and was uniquely designed for a university setting by including two additional competencies relevant to performance within a higher education: systems thinking and pattern recognition (Korn Ferry, 2017). The ESCI-U is an ideal form of measurement in this study that focused specifically on student's self-assessment within a higher education setting. The assessment was available free of cost to the researcher. An example of the instruments survey was omitted to avoid copyright infringement. The instrument included 70 phrases illustrating people's behaviors (Table 3.1) and respondents were asked to score themselves on a five-point, Likert-type scale ranging from "never" to "consistently" (Korn Ferry, 2017; Moon, 2009). Previous studies reported that the ESCI-U had a Cronbach's alpha coefficient of 0.75 (Gómez et al., 2018). The family of assessments from the Hay Group included a second 360-degree component, collecting data from persons who work with or are close to, the individual of study. However, the researcher opted not to include 360-degree data collection opportunity

within this study and instead focused on the individual's own self-assessment, which is useful for developmental discussion (Korn Ferry, 2017).

Table 3.1. Sample of items from the ESCI-U (Boyatzis & Goleman, 2007)

Item Number	ESCI-U Item
5	I adapt overall strategy, goals, or projects to cope with unexpected events.
22	I seek to improve by setting measurable and challenging goals.
55	I believe the future will be better than the past.

In the Korn Ferry ESCI research guide and technical manual developed for accredited ESCI practitioners, statistical analysis from a pilot test of 116 participants and 1,022 raters in the US and the UK is cited to provide reassurance that “the ESCI focuses on observable, recognizable and distinct behaviors” (p. 15, 2017). The 2006 overhaul of the ECI to the ESCI ensured the instrument measures not only intrapersonal recognition and management of one's own emotions, but also understanding how those emotions impact others and an ability to recognize others emotions and manage them effectively (Korn Ferry, 2017). An analysis by Boyatzis et al. (2015) of 5,761 self-assessments of the ESCI and 1,629 of the ESCI-U revealed “improved internal consistency, reliability, factor structure, and construct validity” (p. 289, as cited in Boyatzis, 2016). Internal consistency for the ESCI-U for the 12 competencies ranged from Cronbach's alpha coefficients of .85 to .90 (Korn Ferry, 2017, p. 22). A test-retest reliability approach was not reported, because an individual would most likely have experienced training activities aimed at developing the competencies measured, which would result in a change of score. Participant demographic norms were derived from

seven years of Hay Group data including 62,055 original assessments and sorted for validity, representing 4,014 participants, 42,092 respondents, and 273 organizations (L&T Direct & McClelland Center for Research and Innovation, 2011).

### **Liverpool Stoicism Scale (LSS)**

The Liverpool Stoicism Scale was the first Stoicism assessment tool developed to measure levels of Stoicism (Wagstaff & Rowledge, 1995). Other assessment tools developed to measure Stoicism include the Pathak-Weiten Stoicism Ideology Scale (PW-SIS; Pathak et al., 2017) and the Pain Attitudes Questionnaire (Yong et al., 2001). With the minority of questions related to Stoic behaviors, the Pain Attitudes Questionnaire was omitted for consideration because of the shared emphasis on the construct of cautiousness and intent to capture patient's pain coping strategies (Yong et al., 2001). The PW-SIS was a 12-item scale (see Appendix A) developed to more narrowly focus on Stoicism as a system for self-regulation (Pathak et al., 2017). Pathak et al. (2017) were concerned with assessing an individual's personal ideology of Stoicism, which may impact help-seeking behaviors. The multi-dimensional scale focused on four Stoic domains: Stoic taciturnity, Stoic endurance, Stoic composure, and Stoic serenity (Pathak et al., 2017). The purpose of the PW-SIS was to "assess endorsement of a personal ideology of stoicism" (p. 3) under the theory that Stoicism is a belief system used for self-regulation – a guide to self-conduct and expectations for ideal behavior that may not always be met (Pathak et al., 2017). Studies that have utilized the PW-SIS are have been specific to illness contexts (McAteer & Gillanders, 2018).

The 20-item Liverpool Stoicism Scale (Table 3.2) was the first assessment developed in order to measure Stoicism within British men and women (Wagstaff &

Rowledge, 1995) and has been cited in seven other studies ranging from suicide, repression, cancer, and well-being (Calderon et al., 2017; Furnham, 2003; Murray, 2008; Witte, 2012). The instrument used a five-point Likert-type scale with responses ranging from *strongly disagree* to *strongly agree*. The LSS was designed to assess Stoic disposition, based on three popular viewpoints of stoicism: a) lack of emotional involvement; b) a dislike of free emotional expression; and c) the ability to endure emotion (Wagstaff & Rowledge, 1995). The assessment also included items to measure an individual's opinions about the behaviors of others such as "One should keep a 'stiff upper lip'" and a preferred response to the death of others (p. 2; Pathak et al., 2017). Half of the items were reversed to account for the effects of response bias. Participants' final scores range from 20-100.

#### Validity and Reliability

Wagstaff and Rowledge (1995) suggested the LSS has some external validity, due to the significant correlation between the lack of emotional response to traumatic stories and levels of Stoicism as hypothesized. The Spearman-Brown split-half reliability for the LSS was reported to be .90 (Wagstaff & Rowledge, 1995). The internal consistency was supported by statistically significant correlations for the original LSS ( $N = 62$ , range from .28  $p < .03$  to .78,  $p < .001$ ; Wagstaff & Rowledge, 1995) and Latvian translation ( $N = 195$ , .20 to .69,  $p < .01$ ; Gaitniece-Putāne, 2005). The test-retest reliability was  $r = .82$ , and the Cronbach's alpha coefficient was 0.86 for two separate LSS assessments in a single study (Murray et al., 2008). Furnham et al. (2003) concluded four factors accounted for 47% of the overall variance; those that involved items about being dispassionate, problem sharing, emotional concealment, and

sentimentality (p. 28). Murray et al. (2003) supported internal reliability but for a non-significant factor loading on item 3 (“I do not let my problems interfere with my everyday life”).

Table 3.2. Sample of items from the Liverpool Stoicism Scale (Wagstaff & Rowledge, 1994)

Item Number	Liverpool Stoicism Scale Item
1	I tend to cry at sad films.
2	I sometimes cry in public.
3	I do not let my problems interfere with my everyday life.
4	I tend not to express my emotions.

### **Data Collection**

Both instruments were adapted to an online format using Qualtrics® and combined into a single survey for ease of participation from the student population. The study was approved by the Institutional Review Board (IRB) at the University of Florida in June 2020. The survey was delivered to two courses within the Department of Agricultural Education and Communication: AEC 3410, Fostering Innovation Through Leadership, and AEC 3414, Leadership Development.

To encourage high participation rates, the researcher provided the two university instructors with two survey link options to best suit their chosen method of distribution to their respective classes (Dillman et al., 2014). The professors were approached to deliver the survey to maximize participation by receiving the link from a trusted, familiar voice (Dillman et al., 2014). Copy in the survey introduction was friendly and relatable, and expressed gratitude for participation. To minimize non-response error, an opportunity to earn extra credit for participation in the study was agreed upon by the

researcher and instructor, according to IRB regulations and presented by the instructor (Dillman et al., 2014). Students were given a 10-day deadline and were given two reminders to complete the survey, if not already done so (Dillman et al., 2014).

The survey included a consent form with instructions on completing the instrument and concluded with a request to share the participant's name to track the extra credit. The researcher removed the collected names after providing the list of respondents to the professors at the completion of the study.

The study used single stage data collection for two courses one in the summer and the other in the fall of 2020. Course instructors delivered the survey invitation and subsequent reminders to students. The first data collection occurred in August 2020 with AEC3410 Fostering Innovation Through Leadership ( $n = 120$ ) and resulted in 49 complete respondents for a 40% response rate. The second collection period occurred in September 2020 with AEC3414 Leadership Development ( $n = 89$ ) and resulted in 66 complete responses for a 74% response rate. Total response sample ( $n = 209$ ) yielded 115 responses with a 55% response rate. Typical student response rates at the university level range from 20% to 30% (p. 23, Dillman et al., 2014). Under "stringent conditions" for 200 students in a course a 77% response rate is recommended, whereas under "liberal conditions" a 12% response rate is sufficient (p. 310, Nulty, 2008). The 55% response in this study is higher than the result of Nulty (2008) study showing average response rates for online surveys at 33% compared to 56% for paper-based surveys.

The Stoicism and emotional intelligence questionnaires were developed using Qualtrics, an online survey platform, and distributed to undergraduate students enrolled

in the Department of Agricultural Education and Communication courses AEC3410 Fostering Innovation Through Leadership or AEC3414 Leadership Development at the University of Florida. The decision to deliver the assessment in an online format was due to the Florida Governor's COVID-19 restrictions placed upon the university and its constituents, disallowing any gatherings of individuals in groups of 10 or more people. With a lack of in-person access to university students, the online format was adopted to capture survey data within a reasonable timeframe for the researcher's graduate program.

### **Data Analysis**

This study explored the relationship between two variables that were not considered to impact each other. Therefore, the study was correlational in nature and used two independent variables: the self-assessment results from the Liverpool Stoicism Scale and the Emotional and Social Competency Inventory. Results of the ESCI-U 12 competencies, systems thinking, and pattern recognition metrics were compared to the results of the LSS (Boyatzis & Goleman, 2007; Wagstaff & Rowledge, 1995). Scores on both assessments were individually analyzed with respect to participants' age, gender, and race. Only participants who completed both surveys were included in the data analysis (n =115). No analysis of early and late responders was completed due to the low variability in the population which led to a homogeneous sample.

Data was analyzed using Microsoft Excel version 16.41 and SPSS Statistics version 24. The data were examined for the distribution of missingness (Schafer & Graham, 2002) in order to address missing data. It was determined that data were missing at random, and single imputation was used (Schafer & Graham, 2002).

Descriptive statistics were selected to analyze the participants in the study. Age and race each provided six response options and were independently consolidated for equivalency with gender creating a normative data set. The first two objectives, as shown below, were concerned with respondents' self-assessment scores from the Stoicism and emotional intelligence measurements:

1. Describe the stoic behaviors of undergraduate students enrolled in a leadership course and
2. Describe the emotional intelligence competencies of undergraduate students enrolled in a leadership course.

With two separate groups of students reporting scores on two assessments, descriptive statistics provided a meaningful summary of the total data. The analysis included means, standard deviations, and frequency distributions.

The Pearson Product-Moment correlation was used to determine the relationship between the interval-based reported scores from the Stoicism and emotional intelligence self-assessments, as outlined in Objective 3. Developed in the late 1800s, the Pearson  $r$  statistic is standard to assess the relationship between two variables as reported by a single group of individuals (Frey, 2016). The direction and strength of relationships between variables is described using Pearson's  $r$ . A significance level of  $p = .05$  was established a priori. Davis' (1971) conventions for interpreting associations of correlation coefficients with relation to significance were used: .01 to .09 = negligible; .10 to .29 = low; .30 to .49 = moderate; .50 to .69 = substantial;  $\geq .70$  = very strong. Assumptions of this statistical method are interval level of measurement, related pairs, absence of outliers, and linearity.

The final objective to identify differences in Stoicism and emotional intelligence based on participant demographics, was completed using an Independent Sample t-test

for gender demographics and an Analysis of Variance (ANOVA) for race and age. Students self-reported scores on the LSS and ESCI-U were separately compared according to their reported age, gender, and race. The assumptions associated with an ANOVA include the data are independent, there is a normal population distribution, and an equality of variance in standard deviation.

### **Chapter Summary**

A survey research design method was selected to explore the relationship between Stoicism and emotional intelligence. The purposive sampling method created coverage error therefore the findings are not generalizable. Two pre-existing instruments were used to combat measurement error as a threat to validity. Data missing at random were examined for distribution and single imputation was used (Schafer & Graham, 2002). Data analysis was conducted using descriptive statistics, an ANOVA, and Pearson Product-Moment correlation coefficients.

## CHAPTER 4 DATA ANALYSIS

### **Analysis of Participant Demographics**

The survey was distributed to 209 undergraduate students and 115 complete responses were analyzed ( $n = 115$ ). Participants were majority female (77%,  $n = 89$ ) and White (55%,  $n = 63$ ). Age was consolidated into three groups to create a normative data set. Ages 17 and 18 were grouped with participants 19 years of age (26%,  $n = 30$ ); participants age 20 (42%,  $n = 48$ ) remained untouched; and remaining participants aged 21, 22+ grouped together (32%,  $n = 37$ ). Race was also consolidated into three groups (White = 55%, Hispanic/Latino(a) = 24%, and Other = 21%). Respondents fell into two gender groups, Male (23%,  $n = 26$ ) and Female (77%,  $n = 89$ ).

### **Objective 1**

The first objective of the study was to describe the stoic behaviors of undergraduate students enrolled in a leadership course. Per the Liverpool Stoicism Scale, a lower score reflects lower levels of stoic behavior. The range for the 20-item questionnaire is 20-100. Half of the items are reversed coded to control for acquiescence. Descriptive statistics and frequency distribution (Figure 4-1) for the sample ( $n = 115$ ) were conducted. The range was 34 to 75, and a mean of 52.37 ( $SD = 9.51$ ).

Descriptive statistics for Stoicism scores based on participant demographic (Table 4-1, 4-2, and 4-3) are provided for baseline knowledge to be referenced in Objective 4.

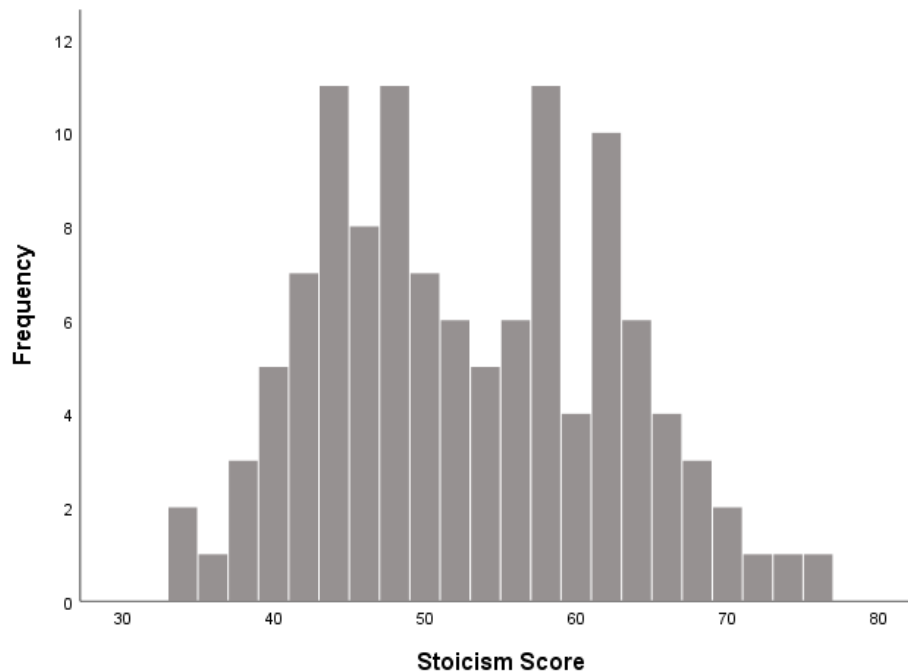


Figure 4-1. Frequency distribution of participants' Stoicism scores (n = 115)

Table 4-1. Descriptive statistics for Stoicism scores based on participant's race (n = 115)

Race	<i>M</i>	<i>n</i>	<i>SD</i>	Minimum	Maximum
White	52.13	63	9.335	34	75
Hispanic/Latino(a)	51.43	28	10.322	34	72
Other	54.08	24	9.184	39	74

Table 4-2. Descriptive statistics for Stoicism scores based on participant's gender (n = 115)

Gender	<i>M</i>	<i>n</i>	<i>SD</i>	Minimum	Maximum
Male	56.35	26	8.754	42	70
Female	51.20	89	9.457	34	75

Table 4-3. Descriptive statistics for Stoicism scores based on participant's age (n = 115)

Age	<i>M</i>	<i>n</i>	<i>SD</i>	Minimum	Maximum
<19	51.77	30	9.870	36	75
20	54.21	48	8.231	40	72
21>	50.46	37	10.542	34	74

## **Objective 2**

The second objective of the study was to describe the emotional intelligence competencies of undergraduate students enrolled in a leadership course. The ESCI-U measures the 12 competencies of the ESCI that are grouped into four main clusters of emotional intelligence: 1) Self-awareness, 2) Self-management, 3) Social awareness, and 4) Relationship management. A fifth construct, cognitive competencies, is assessed in the university format. The range of scores is 70 – 350 for the 70-item questionnaire. The formal assessment includes a 360-degree perspective but only the individual assessment results were collected in this study.

The minimum and maximum scores were 194 and 345 respectively (Figure 4-2). The mean was 263.62 (SD = 26.82). Of the 12 emotional competencies, respondents identified teamwork as part of relationship management (M = 20.20; SD = 2.90), achievement orientation as part of self-management (M = 19.63, SD = 2.74), and empathy as part of social awareness (M = 19.76; SD = 2.96) as those they exhibited most often. The lowest scores fell under relationship management being influence (M = 18.37; SD = 2.60) and conflict management (M = 18.53; SD = 2.91). The third lowest scoring competency was emotional self-control (M = 18.57; SD = 3.07).

Descriptive statistics for Emotional Intelligence scores based on participant demographic (Table 4-4, 4-3, and 4-4) are provided for baseline knowledge to be referenced in Objective 4.

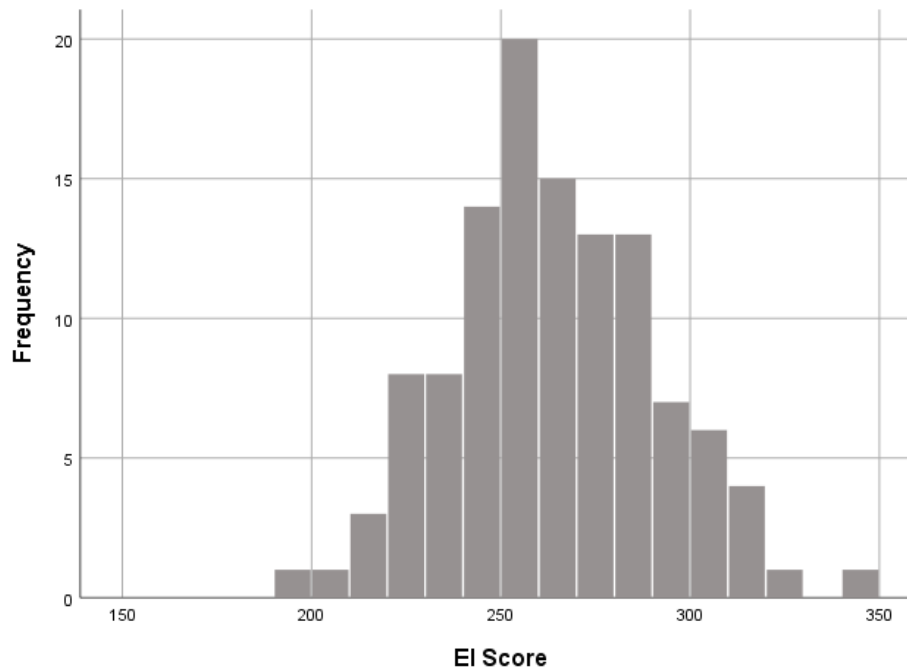


Figure 4-2. Frequency distribution of participants' ESCI-U scores ( $n = 115$ )

Table 4-4. Descriptive statistics for ESCI-U scores based on participant's race ( $n = 115$ )

Race	<i>M</i>	<i>n</i>	<i>SD</i>	Minimum	Maximum
White	265.33	63	28.205	217	345
Hispanic/Latino	261.11	28	25.726	201	314
(a) Other	262.04	24	25.026	194	312

Table 4-5. Descriptive statistics for ESCI-U scores based on participant's age ( $n = 115$ )

Age	<i>M</i>	<i>n</i>	<i>SD</i>	Minimum	Maximum
<19	262.67	30	27.410	219	320
20	263.13	48	24.133	217	314
21>	265.03	37	30.159	194	345

Table 4-6. Descriptive statistics for ESCI-U scores based on participant's gender ( $n = 115$ )

Gender	<i>M</i>	<i>n</i>	<i>SD</i>	Minimum	Maximum
Male	260.19	26	30.029	201	312
Female	264.62	89	25.911	194	345

### Objective 3

The third objective of the study was to identify the relationship between Stoicism and Emotional Intelligence in undergraduate leadership minor students enrolled in

leadership courses. The direction and strength of the relationship between variables is described using Pearson's *r*. A significance level of  $p = .05$  was established a priori. Davis' (1971) conventions for interpreting associations of correlation coefficients with relation to significance were used: .01 to .09 = negligible; .10 to .29 = low; .30 to .49 = moderate; .50 to .69 = substantial;  $\geq .70$  = very strong. No significant correlation exists between the measure of Stoicism from the Liverpool Stoicism Scale and overall Emotional Intelligence scores as measured by the ESCI-U ( $r = -.091$ ).

Stoicism and seven of the self and social emotional intelligence competencies were compared using a Pearson Product-Moment correlation (Table 4-7). Participants answered five questions related to each competency which were scattered throughout the assessment. Total point value ranged from 5 – 25 and the minimum score reported on any of the 7 competencies was 8, and the highest was 25. A negative and moderate relationship between Stoicism and the competency of self-awareness ( $r = -0.391$ ) was reported. No other significant correlations between Stoicism and constructs within the ESCI-U were identified.

Table 4-7. Pearson Product-Moment Correlation results on Stoicism and ESCI-U Self and Social Competencies (n = 115)

	<i>n</i>	<i>M</i>	<i>SD</i>	Min	Max	Stoicism Score
Self-Awareness:	115	18.63	2.981	9	25	-.391**
Emotional Self-Awareness						
Self-Management:	115	19.63	2.744	10	25	-.006
Achievement Orientation						
Self-Management:	115	18.73	2.873	12	25	.189*
Adaptability						
Self-Management:	115	18.57	3.067	10	25	.192*
Emotional Self-Control						

Table 4-7. Continued

	<i>n</i>	<i>M</i>	<i>SD</i>	Min	Max	Stoicism Score
Self-Management: Positive Outlook	115	18.91	2.975	12	25	-.073
Social Awareness: Empathy	115	19.76	2.958	8	25	-.179
Social Awareness: Organizational Awareness	115	19.45	2.718	9	25	-.018

Note\*\* Correlation is significant at the 0.01 level (2-tailed); \*Correlation is significant at the 0.05 level (2-tailed).

### Objective 4

The fourth objective of the study was to identify differences in Stoicism and emotional intelligence, based on participant demographics of gender, race, and age. Participants demographics were analyzed using a combination of two independent t-tests and analysis of variance (ANOVA).

### Stoicism and Gender

An independent samples t-test analysis showed a statistically significant difference in gender ( $t(113) = 2.479$ ;  $p = .015$   $d = .564$ ). Men ( $M = 56.35$ ,  $SD = 8.754$ ) on average score higher than women ( $M = 51.20$ ,  $SD = 9.475$ ). Levene's test ( $p > .05$ ) for equality of variance was not significant ( $p = .741$ ).

Table 4-8. Independent sample t-test of Stoicism scores based on participants gender ( $n = 115$ )

Measure	Men		Women		$t(113)$	$p$	Cohen's $d$
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>			
Stoicism Score	56.35	8.754	51.20	9.475	2.479	.015	.564

### Stoicism and Race

An ANOVA was used to analyze differences between participants' race and Stoicism scores. Respondents selected either White ( $M = 52.13$ ,  $SD = 9.335$ ), Hispanic/Latino(a) ( $M = 51.43$ ,  $SD = 10.322$ ), and Other ( $M = 54.08$ ,  $SD = 9.184$ ). No

statistically significant difference was reported between Whites, Hispanic/Latino(a), or Others and their Stoicism scores ( $F(2, 112) = .542, p = .583, \eta^2 = .010$ ).

Table 4-9. ANOVA for Stoicism scores on the basis of participants' race ( $n = 115$ )

Measure	White		Hispanic/Latino(a)		Other		$F(2, 112)$	$\eta^2$
	$M$	$SD$	$M$	$SD$	$M$	$SD$		
Stoicism	52.13	9.335	51.43	10.322	54.08	9.184	.542	.010

### Stoicism and Age

An analysis of variance (ANOVA) was used to analyze differences in participants' age and Stoicism scores. Respondents were grouped into three sections either <19 ( $M = 51.77, SD = 9.870$ ), 20 ( $M = 54.21, SD = 8.231$ ), or 21+ ( $M = 50.46, SD = 10.542$ ). No statistically significant difference was reported for the three age groups and their Stoicism scores ( $F(2, 112) = 1.724, p = .183, \eta^2 = .030$ ).

Table 4-10. ANOVA for Stoicism scores on the basis of participants' age ( $n = 115$ )

Measure	<19		20		21+		$F(2, 112)$	$\eta^2$
	$M$	$SD$	$M$	$SD$	$M$	$SD$		
Stoicism	51.77	9.870	54.21	8.231	50.46	10.542	1.724	.030

### Emotional Intelligence and Gender

An independent samples t-test analysis showed no statistically significant difference ( $t(113) = -.739; p = .462, d = .157$ ) between men's ( $M = 260.19, SD = 30.029$ ) and women's ( $M = 264.62, SD = 25.911$ ) emotional intelligence scores. Levene's test ( $p > .05$ ) for equality of variance was not significant ( $p = .176$ ).

Table 4-11. Independent samples t-test of Emotional Intelligence scores based on participants' gender ( $n = 115$ )

Measure	Men		Women		$t(113)$	$p$	Cohen's $d$
	$M$	$SD$	$M$	$SD$			
Emotional Intelligence Score	260.19	30.029	264.62	25.911	-.739	.462	.157

## Emotional Intelligence and Race

An ANOVA was used to analyze the difference in participants' race and emotional intelligence scores. White ( $M = 265.33$ ,  $SD = 28.205$ ), Hispanic/Latino(a) ( $M = 261.11$ ,  $SD = 25.726$ ), and Other ( $M = 262.04$ ,  $SD = 25.026$ ). No statistically significant difference existed between Whites, Hispanic/Latino(a), and Others on reported emotional intelligence scores ( $F(2, 112) = .289$ ,  $p = .749$ ,  $\eta^2 = .005$ ).

Table 4-12. ANOVA for Emotional Intelligence scores on the basis of participants' race ( $n = 115$ )

Measure	White		Hispanic/Latino(a)		Other		$F(2, 112)$	$\eta^2$
	$M$	$SD$	$M$	$SD$	$M$	$SD$		
Emotional Intelligence	265.33	28.205	261.11	25.726	262.04	25.026	.289	.005

## Emotional Intelligence and Age

An ANOVA was used to analyze the difference in participants' age and emotional intelligence scores. Respondents were grouped into three sections either  $<19$  ( $M = 262.67$ ,  $SD = 27.410$ ),  $20$  ( $M = 263.13$ ,  $SD = 24.133$ ), or  $21>$  ( $M = 265.03$ ,  $SD = 30.159$ ). No statistically significant difference was found in the three age groups for the emotional intelligence scores reported ( $F(2, 112) = .077$ ,  $p = .926$ ,  $\eta^2 = .001$ ).

Table 4-13. ANOVA for Emotional Intelligence scores on the basis of participants' age ( $n = 115$ )

Measure	<19		20		21>		$F(2, 112)$	$\eta^2$
	$M$	$SD$	$M$	$SD$	$M$	$SD$		
Emotional Intelligence	262.67	27.410	263.13	24.133	265.03	30.159	.077	.001

## CHAPTER 5 SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

### **Summary**

The purpose this study was to explore the relationship between Stoicism and Emotional Intelligence in undergraduate leadership minor students ( $n = 115$ ). The quantitative study used two assessments to measure the individual constructs and examined results based on student demographics of age, gender, and race.

Chapter 1 provided background on the topics of Stoicism and Emotional Intelligence within the context of leadership and leadership education. The way both constructs are applied and the value they offer to professionals and students alike was briefly explained. The overview focused on the contrast in perspectives between Stoicism within academia and within anecdotal, professional development literature. Study objectives and statement of purpose were presented.

Chapter 2 presented relevant literature on the topics of Emotional Intelligence and Stoicism giving in-depth background to the constructs and their modern-day application. Results of studies conducted using both assessments were reviewed, including those that provided results on the demographics of age, gender, and race. Figure 2-4 was presented to provide an overview of the difference in perspectives on the independent variables. Chapter 2 concluded with the conceptual framework presenting similarities between Stoicism and Emotional Intelligence and their shared outcomes.

Chapter 3 described the methodology used in the quantitative study including a review of the population, instrumentation, data collection process, and chosen data analysis. Descriptive statistics, Pearson Product-moment correlation, independent t-

tests and ANOVA were utilized to analyze the data. Chapter 4 presented the findings from the data analysis related to the four objectives of the study. Chapter 5 presented conclusions based on the findings of the research and provided future recommendations for research.

## **Objectives**

The following four objectives guided the direction of this study.

1. Describe stoic behaviors of undergraduate students enrolled in a leadership course,
2. Describe the emotional intelligence competencies of undergraduate students enrolled in a leadership course,
3. Identify the relationship between measures of Stoicism and emotional intelligence in undergraduate students enrolled in a leadership course, and
4. Identify differences in Stoicism and emotional intelligence based on participant demographics of age, gender, and race.

## **Population and Sample**

The population for this study was undergraduate students admitted to the leadership minor ( $N = 445$ ). The study sample ( $n = 209$ ) consisted of students enrolled in Department of Agricultural Education and Communication courses: AEC 3410, Fostering Innovation Through Leadership, and AEC 3414, Leadership Development. Students were self-selected and offered extra-credit for participation. The population represented several majors across the university from 11 different colleges; however due to the purposive sampling method, results are not generalizable to the entire population.

## **Methods**

A descriptive and correlational quantitative study was selected for this study. Using an online survey design, the study explored the relationship between two

independent variables: levels of stoicism and emotional intelligence scores. The constructs were measured using the Liverpool Stoicism Scale (Wagstaff & Rowledge, 1995) and the university version of the Emotional and Social Competency Inventory – University (Korn Ferry, 2017). Participant demographic information on age, race, and gender was also collected and analyzed for correlations between the two constructs.

### **Instrumentation**

Stoicism and Emotional Intelligence were measured using two existing assessments. The Liverpool Stoicism Scale (LSS, Wagstaff & Rowledge, 1995) is a 20-item instrument with a five-point Likert-type scale. A higher score indicates stronger levels of Stoicism and is based on three viewpoints of Stoicism: a) lack of emotional involvement; b) a dislike of free emotional expression; and c) the ability to endure emotion (Wagstaff & Rowledge, 1995).

Emotional Intelligence was measured using the Emotional and Social Competency Inventory (Korn Ferry, 2017). The 70-item questionnaire uses a five-point Likert type scale that asks participants to rate how often they demonstrate a particular behavior ranging from “never” to “consistently” (Korn Ferry, 2017). The instrument focuses on 12 emotional intelligence competencies and groups them into four clusters: self-awareness, self-management, social awareness, and relationship management. This study used the university edition of the instrument which included the four clusters as well as a fifth called cognitive competencies which aimed to measure systems thinking and pattern recognition.

### **Data Collection**

An online survey was distributed to both groups of students via the class instructor. The survey combined the ESCI and LSS assessments and demographic

information for ease of data collection and analysis. Students in each course had a total of 10 days to complete the survey and were given two reminders throughout the data collection period. The study resulted in an overall 55% response rate ( $n = 209$ ).

### **Data Analysis**

The data was analyzed using SPSS Statistics (Version 26) and Microsoft Excel (Version 16.41). The data were examined for the distribution of missingness (Schafer & Graham, 2002) in order to address missing data. It was determined that data were missing at random, and single imputation was used (Schafer & Graham, 2002). Descriptive statistics were reported on the student demographics and scores for the LSS and ESCI-U. A Pearson Product-Moment correlation was used to determine the relationship between interval-based reported scores from the Stoicism and Emotional Intelligence self-assessments. Correlations between participants' age, gender, and race was analyzed using an Independent Sample T-test and Analysis of Variance (ANOVA).

### **Conclusions and Implications**

#### **Objective One**

The first objective was to describe the results of the Stoicism scale for the undergraduate population. The results produced a non-normal distribution with a slight left-skew ( $M = 52.37$ ). Overall, scores trend toward the lower end of the score range (20 – 100). The median score on the assessment is 60, therefore results suggest overall respondents don't associate with Stoic perspectives or don't view themselves as having a Stoic-like behavioral response to items on the LSS. Thirty participants scored over 60 on the assessment, leaving over 73.9% ( $n = 85$ ) below that mid-point. The sample's low variance ( $SD = 9.51$ ) suggest opinion on their self-image in response to questions about their emotional reactions are relatively similar.

These descriptive statistics fill a gap in the literature by providing Stoicism scores for an undergraduate sample within the United States, a population yet to be examined with this construct. Given the population is from a leadership program and emotional awareness and management are valuable skills in professional leadership roles, data collected in this study provide a base for future research into the area of Stoicism as an emotional regulation tool. Stoicism has been studied in the social and health contexts but to date, has not been examined within the context of leadership. Data from this sample provide a baseline point for future studies looking to explore the relationship between Stoicism and leadership traits or characteristics.

The Stoicism score results are consistent with Wagstaff and Rowledge's (1995) first results of the Liverpool Stoicism Scale ( $M = 52.24$ ,  $SD = 13.22$ ), however, they are slightly lower than an Australian study using the LSS ( $M = 54.9$ ,  $SD = 9.6$ ; Murray et al., 2008) as well as a Spanish study ( $M = 56$ ,  $SD = 7.6$ ; Calderón et al., 2017). Influences that could be responsible for differences are presented and discussed in Objective Four with the introduction of age, gender, and race. The results of a Latvian (Gaitniece-Putāne, 2005; 2006) study ( $M = 68.31$ ,  $M = 62.08$ ) are higher than those of this study with possible cultural influence (See Objective Four).

## **Objective Two**

The second objective is to describe the results of the Emotional and Social Competency Inventory (ESCI-U) for study participants. A normal distribution was reported ( $M = 263.62$ ,  $SD = 26.82$ ). The three highest scoring competencies fell within three separate clusters: teamwork within relationship management ( $M = 20.20$ ;  $SD = 2.90$ ), empathy in social awareness ( $M = 19.76$ ;  $SD = 2.96$ ), and achievement orientation in self-management ( $M = 19.63$ ,  $SD = 2.74$ ). This suggests a diverse level

emotional intelligence; however, teamwork and achievement orientation are goal-oriented competencies, leaving empathy the only emotionally significant competency with high marks. Given the trend toward higher emotional intelligence scores from this sample, it is important to acknowledge that the influence of those scores is coming from the domain concerned with others than the self.

Emotional self-control was one of the 3 lowest scoring competencies ( $M = 18.57$ ;  $SD = 3.07$ ) as well as conflict management ( $M = 18.53$ ,  $SD = 2.91$ ) both more directly related to the management of emotions. This low score distribution on competencies more related to emotional control and management could suggest lack of strong emotional awareness within the sample and therefore undermine the relevance of scores on the Stoicism scale, however no significant correlation was reported. Given the low scores on the domains of the self, the sample could be lacking in their own awareness that would support scores on the LSS. The findings for competencies align with a similar study at the University of Florida which found undergrads to score lowest on the ESCI-U's emotional self-control competency (displayed as the mean for one of the five questions per competency) ( $M = 3.72/18.6$ ;  $SD = .67$ ) and emotional self-awareness ( $M = 3.82, 19.1$ ;  $SD = .71$ ) competency (Ste. Claire, 2019).

Compared to a university study given to a student sample not enrolled in leadership instruction, this study's students' scores on the four clusters are high overall: self-awareness ( $M = 21.72$ ), self-management ( $M = 17.55$ ), social awareness ( $M = 18.5$ ), and relationship management ( $M = 17.25$ ; Moon, 2010). Students' self-perceptions of their emotional intelligence scores may be higher for this study, however, this sample is from a leadership population and therefore may be more advanced in

their understanding and management of emotions. Alternatively, their exposure or interest in leadership could have signaled the significance of practicing behaviors that represent emotional intelligence (See Objective 4).

### **Objective Three**

The third objective of the study was to examine the relationship between the LSS and ESCI-U. No significant correlation exists between the measure of Stoicism from the Liverpool Stoicism Scale and overall Emotional Intelligence scores as measured by the ESCI-U ( $r = -0.091$ ). A significant, negative correlation was reported for Stoicism and the self-awareness cluster ( $r = -0.391$ ) in the competency measuring emotional self-awareness. The ability to recognize and understand one's emotions and the effect they have on one's performance is negatively correlated with a lack of emotional involvement, the ability to endure emotion, and a dislike of emotional expression. Through this lens, Stoicism appears to associate with emotional repression and lack of awareness and subsequent proper management. Participants may be internalizing the concept of Stoicism to go beyond holding back emotions for sake of how others perceive them and use it to mean having no emotion on a very personal level.

Murray et al. (2008) reported a significant negative correlation with results of the LSS and scores on openness to experience as part of the five-factor model of personality. Considering Goleman's position on self-awareness which includes feelings of confidence, Murray's findings support those of this study (Murray et al., 2003). In a study examining repression, Furnham et al. (2003) defined repression as individuals who "downplay their state of anxiety and other emotions so they may appear more socially desirable" (p. 224). Withholding their emotions as an outward facing concern, this group did not have a significant correlation with their Stoicism scores on the LSS

and were second to the non-defensive sample in the study. The repressor group also scored highest on the trait emotional intelligence, undermining the negative correlation between emotional intelligence and Stoicism from the current study.

Emotional self-control, a competency within self-management, reported an insignificant positive correlation ( $r = .192$ ) supporting the association of keeping disruptive emotions in check. The competency is related to one's ability to remain calm under stressful and hostile conditions (Korn Ferry, 2017). Although insignificant, a correlation was reported for Stoicism and adaptability within the self-management cluster ( $r = .189$ ) associating flexibility in handling change and managing many demands with an ability to endure and disassociate with emotion. Empathy, as defined by Korn Ferry (2017) to take an interest in other's concerns and feelings, held an insignificant negative correlation ( $r = -.179$ ) with Stoicism.

#### **Objective Four**

The fourth objective of the study explored the relationship between participants' age, gender, and race with the self-reported scores of the LSS and ESCI-U. With regard to gender, an independent t-test revealed a statistically significant difference between Stoicism scores ( $t(113) = 2.479$ ;  $p = .015$   $d = .564$ ) for males ( $M = 56.35$ ,  $SD = 8.754$ ) and females ( $M = 51.20$ ,  $SD = 9.475$ ). These findings reflect other Stoicism studies using the LSS. The first study by Wagstaff and Rowledge (1995) reported men ( $M = 59.50$ ,  $SD = 11.30$ ) scoring significantly higher than women ( $M = 45.44$ ,  $SD = 11.21$ ) as did Murray et al. (2008) with men reporting higher scores ( $M = 59.5$ ,  $SD = 7.8$ ) compared to women ( $M = 51.1$ ,  $SD = 9.0$ ). A Spanish study on cancer patients also found men ( $M = 57.1$ ,  $SD = 7.7$ ) scoring higher than women ( $M = 55.2$ ,  $SD = 7.5$ ; Calderón et al., 2017). However, a Latvian study put forth a cultural influence on the

results which put female Stoicism scores ( $M = 71.11$ ,  $SD = 9.23$ ) higher than their male counterparts ( $M = 62.08$ ,  $SD = 7.73$ ; Gaitniece-Putāne, 2006). Researchers from this study also reported the highest of Stoicism scores for studies using the LSS and referenced cultural differences for these results. In Latvian culture women are historically expected to be equally active in their employment roles and assume full responsibility for home environments. With the independence of Latvian rule, media discussed the rejection of traditional gender roles and promoted men having as powerful of emotional experiences as women and therefore could likely not harbor the level of emotional control as women who continue to have high societal expectations (Gaitniece-Putāne, 2006).

Differences for gender in Emotional Intelligence were insignificant ( $t(113) = -.739$ ;  $p = .462$ ,  $d = .157$ ). Women ( $M = 264.62$ ,  $SD = 25.911$ ) did score higher than men ( $M = 260.19$ ,  $SD = 30.029$ ), which support the findings from Korn Ferry's review of data collected from 2011-2015 of 55,000 professionals (2017). Similar results were reported showing women scoring higher than men for competencies of the ESCI (Brackett & Mayer, 2003; Cavallo & Brienza, 2001; Fiedeldey-Van Dijk & Freedman, 2007) and other meta-analysis (Joseph & Newman, 2010). Given that the sample population age range was 17-23 there could be a lack of emotional maturity or individual development that would allow study participants to effectively self-assess. Without the 360-degree component of the ESCI-U the study is limited to the self-assessment results of a population potentially still in emotional maturation.

No significant findings were reported on the correlation between age with regard to Stoicism or Emotional Intelligence. The limited age range of participants surveyed

could have influenced this conclusion due to the lack of personal development within the four-year range. Other studies have concluded levels of Stoicism increase with age (Calderón et al., 2017; Murray et al., 2008; Gaitniece-Putāne, 2006), therefore while the influence of age was not statistically significant, the lower Stoicism scores reported in Objective One, could be attributed to the sample's truncated age range (17-23). Studies using the LSS and reporting on significant differences in age had both a higher average age of participants ( $M = 53$ , Calderón et al., 2017;  $M = 52$ , Murray et al., 2008) and a larger age range (20-35, Gaitniece-Putāne, 2006).

With regard to emotional intelligence, while the differences are statically insignificant, the reported scores are similar to others of a similar age group who were also enrolled in leadership programs (St. Claire, 2019; Waite, 2015). For a similarly aged group in a university setting but not enrolled in a leadership program or cohort, the mean scores were higher for this sample group for several competencies: self-management ( $M = 17.55$ ), social awareness ( $M = 18.5$ ), and relationship management ( $M = 17.25$ ; Moon, 2010). Enrollment in leadership programs could have exposed participants to not only the construct of emotional intelligence, but also the value within a leadership role. This awareness or personal interest from the participant's experience in leadership education and training could be indicative of the higher leaning emotional intelligence scores observed in this sample despite the young age range. Other studies that examined emotional intelligence competencies in undergraduate students also found the statistical difference in gender to be small, however women also scored higher than men (Van Rooy et al. (2005).

No significant findings were reported on the correlation between race with regard to Stoicism or Emotional Intelligence. Stoicism studies reporting on an ethnic demographic used varying information to collect data including race (Shattuck et al., 2020), country of origin (Pathak et al., 2017), and references to cultural influence (Gaitniece-Putāne, 2006). Discussions from the mentioned studies propose cultural influence based on the participant's environment (Gaitniece-Putāne, 2006), social norms based on ethnic groups (Shattuck et al., 2020) and investigations into sociodemographic predictors (Pathak et al., 2017). Insight to the individual's personal background is of interest to explore for possible influence on emotional responses, yet no clear methodology is in place to equally compare results across studies. This study collected data on participant's race with the intent to add to the literature, however, given various studies methods, an exploration of the research intent is suggested. Interests in understanding social influence for the adoption of Stoic dispositions of different populations is a valid effort and could benefit from clarification on intent and form of data collected.

Mixed results were found in a review of literature on differences in emotional intelligence scores with regard to race (DeBusk & Austin, 2011; Joseph & Newman, 2010; Van Rooy et al., 2005). This study resulted in no statistically significant differences reported which could suggest the need for additional research, or consideration on the purpose of understanding race and possible adjustments made to the way data is collected. Is the purpose of race to capture cultural differences? As the world continues to globalize and mix, understanding influence may be better captured by asking for country of origin, or places of residence.

## Summary

Stoicism has received varying interpretations depending upon the perspective adopted by authors in popular literature and academic research (Anderson, 2012; Bowles, 2019; Gambhir, 2019; Grewal & Salovey, 2005; Manthorpe, 2017; Mayer et al., 2008; Tank, 2019). The philosophy offers wisdom and guidance to leadership professionals through mainstream media, while academic leadership literature has referenced Stoic behaviors as frowned upon when learning how to effectively manage emotions. Considering the contrast in perspectives, an investigation into Stoicism based on its philosophical background could be beneficial to the field of leadership education. Given that emotional intelligence is associated with job performance and academic success (Nelis et al., 2009) and becomes a more critical skill the higher one rises in an organization (Goleman, 1995), leadership educators have an opportunity to explore Stoicism as an influence on directing emotionally intelligent behaviors for students. The philosophy could be integrated into practices and curriculum within leadership programs to support the development and conversation on the theory of emotional intelligence.

This study explored the relationship between Stoicism and Emotional Intelligence, two constructs when presented appear related due to their association with emotions, however, show a lack in significant connection based on the results of this study (See Objective 3). Other studies have examined emotional intelligence and Stoicism (Furnham et al., 2003, Gaitniece-Putāne, 2006), but none have addressed the two constructs directly. While this study was the first to do so, it's limited population and inability to generalize, supports the need for future research in this area. Opportunities to reexamine the philosophy, better understand perspectives of what it means to be

Stoic, and the relationship between emotional awareness and management with respect to age and experience, are a few places to start.

As the world continues to globalize and leaders are faced with rapidly changing competitive landscapes and social issues, an exploration into the effective management of emotions would be an asset to any leadership development program. Piaget (1960) reminds us that “At no level, at no state, even in the adult, can we find behaviour or a state that is purely cognitive without emotion”. Leaders are being educated on the concept of emotional intelligence yet are lacking confidence in the demonstration of their own intelligent behaviors (Kaoun, 2019). Further academic exploration into constructs or bodies of thought which can provide possible solutions for global leaders to succeed in their roles is a fulfillment of an unspoken oath taken by leadership educators.

### **Recommendations for Future Research**

1. Stoicism assessments do not align with the traditional perspective of the ancient philosophy. Developing an assessment tool based on the historical and original ideologies presented would be beneficial to examine the construct in an authentic way. An assessment tool designed to capture the original doctrine could also satisfy the need for an investigation into the Stoic theory presented by popular media. Aligning a measurement with the historical ideology could provide data useful to those who are currently drawing wisdom from the ancients, bringing present day practice with ancient wisdom closer together. Current academic tools rely heavily on the popular definition of what it means to be Stoic (LSS, Wagstaff and Rowledge, 1995; PW-SIS, Pathak et al., 2017) while assessments developed by recreational groups (The Stoic Attitudes Scale, Robertson, n.d.) oscillate with items heavily influenced by the philosophy which could be challenging to interpret. The proposed Stoicism assessment is suggested to offer a perspective inbetween the two perspectives.
2. Personal perceptions of the construct of Stoicism have yet to be explored. A pre-test, post-test, longitudinal experimental study that includes a Stoicism learning experience as a treatment could provide insight on individual perceptions of Stoicism before and after learning basic doctrines of the philosophy. A mixed-methods approach with pre and post-tests could capture a comprehensive understanding of the treatment group’s perspectives compared to the control

group who may remain unchanged in their opinion on the subject. This study would serve as an initial collection of data of individual's perceptions of the philosophy as well as measure any differences in opinion of Stoic behaviors following a knowledge gain.

3. As the first study to examine Stoicism within the context of leadership, specifically with regard to emotional intelligence, continual exploration of the philosophy in this field is recommended. References to Stoicism since 2017 (Bowles, 2019; Gambhir, 2019; Fraenkel, 2019; Lipworth, 2020; Manthorpe, 2017; Tank, 2019) are intended for a leadership audience. Adopting a lens better aligned with the original philosophical perspectives and doctrine of Stoicism, studies in the field of leadership could include but are not limited to an examination of perceived and self-expressed Stoic behaviors within leaders and the impact on followers, reactions to Stoic perspectives and behaviors within industries of varying levels such as sociability and volatility.
4. Measuring for potential social influence on the adoption of Stoic behaviors or dispositions proved to be inconsistent across current studies either citing race (Shattuck et al., 2020), country of origin (Pathak et al., 2017), or cultural influence (Gaitniece-Putāne, 2006). An investigation which first explores recommended research methods for capturing data related to social or economic influence including race, personal environment, family structure, and others is recommended. Introducing an intentional approach that is informed by other social research practices can create consistency within the field of leadership when exploring possible social, economic, and cultural differences that may not fully be represented in race (Gaitniece-Putāne, 2006).
5. Repression is an emotional tool available to regulate emotion but to date has not shown a statistically significant correlation with Stoicism (Furnham et al., 2003). Using a philosophically informed perspective on Stoicism, continued research on the role repression may play in emotionally intelligent populations and the effects on help-seeking behaviors and quality of life could be of interest. The continued investigation into the effects and outcomes of adopting Stoic-like behaviors will be valuable should the field of leadership chose to take an interest in promoting the philosophy as a positive ideology for effectively managing emotions in a demographic lacking confidence in the demonstration of their emotional intelligence (Kaoun, 2019).
6. Given the low score on Stoicism as compared to other studies (Calderón et al., 2017; Gaitniece-Putāne, 2005, 2006; Murray et al., 2008; Wagstaff & Rowledge, 1995), and no statistically significant difference with regard to age, a qualitative study that could investigate individual perspectives of emotional control to better understand how people perceive the construct could be beneficial. A deeper understanding through personal conversations delivers insight to individuals' perceptions of what it means to control one's emotions. There is a possibility that participants may self-correct when taking assessments targeted at emotional behaviors based on their desired self-image.

7. An assessment falls short of providing insight to participant's scores, there a study to better understand individual's levels of Stoic behaviors and possible personal, economical, and social influences including age, life events, and cultural environment. Data collected in the interviews could provide insight to potential social, political, and economic influences on the display, adoption, or incorporation of emotional regulation practices. Examination of the interviews could reveal connections to the philosophy of Stoicism that participants may be unaware they possess. Interviews that explore originations of particular individual behaviors could reveal or initiate a conversation of how individuals come to adopt their mindset. Current Stoicism studies examine the presence of Stoic behaviors and do not directly address where or how individuals came to adopt those perspectives. Again, the construct of race, cultural influence, and country of origin have brushed at the origin, but as an afterthought. Dedicated studies looking into individual's backgrounds and experiences that could speak to the presence of Stoic influence may be insightful.
8. A continued exploration and investigation into the original doctrines of Stoicism could provide a group of identifiable individual characteristics for those who practice the philosophy. Upon initial development of these characteristics, a study to explore the use or appearance of those characteristics within resilience, emotional intelligence, and authentic leadership development could reveal pre-existing connections between desirable leadership traits and experiences (Dartey-Baah, 2015; Nelis et al., 2009). This correlation could support the idea of revisiting the philosophy of Stoicism within the context of leadership as an additional body of knowledge supporting the development of positive leadership characteristics.
9. Given that emotional intelligence is associated with job performance and academic success (Nelis et al., 2009) and becomes a more critical skill the higher one rises in an organization (Goleman, 1995), continued and regular assessment of emotional intelligence within undergraduates emphasize the importance of developing this skill in the world's future leaders. While age has shown to have a positive correlation with levels of emotional intelligence (Fariselli et al., 2008; Goleman, 1995; Van Rooy et al., 2005), no significant difference was found possibly due to a truncated age range, therefore measuring for growth in emotional intelligence scores in undergraduates would not be recommended. Significant differences in age has proven to be unsuccessful (Roberts et al., 2001; Shipley et al. 2010). However, increasing efforts to develop students' emotional awareness and management by providing tools to develop those skills (Nelis et al., 2009) is a worthy effort. This developmental focus contributes to the effectiveness of leadership programs and can act as a draw for institutions who choose to most effectively prepare students for the workplace.
10. Leadership educators are challenged with looking for new practices and fresh research that can guide curriculum to best prepare students for roles in leadership (Andenoro et al., 2013). Stoicism is a recommended ideology among leadership professionals in the workforce and leadership education could revisit

the philosophy for content to use in the classroom. Possible content ideas for classroom use or discussion could include approaches to managing one's emotions in high stress environments, suggested methods for creating focus in a fast-paced world, and motivation to help or assist others while in pursuit of one's own happiness. Within the Department of Education at Northern Vermont University, the relevance of ancient philosophy as applied to modern daily life is currently taught using *A Brief History of Thought* (McGough, 2020). Options for incorporating Stoicism into the curriculum could either come from philosophical textbooks that teach heavily about the original doctrines, or others such as *A Brief History of Thought*, which are also written by academics and apply the philosophy to a modern context. Leadership educators have resources and options to incorporate the ideas of Stoicism into the classroom.

## APPENDIX LIVERPOOL STOICISM SCALE ASSESSMENT

Liverpool Stoicism Scale Items (Likert 5-item scale)

Item Number	Liverpool Stoicism Scale Item
1	I tend to cry at sad films.
2	I sometimes cry in public.
3	I do not let my problems interfere with my everyday life.
4	I tend not to express my emotions.
5	I like someone to hold me when I am upset.
6	I do not get emotionally involved when I see suffering on television.
7	I would consider going to a counsellor if I had a problem.
8	I tend to keep my feelings to myself.
9	I would not mind sharing my problems with a male friend.
10	It makes me uncomfortable when people express their emotions in front of me.
11	I don't really like people to know what I am feeling.
12	I rely heavily on my friends for emotional support.
13	I always take time out to discuss my problems with my family.
14	One should keep a 'stiff upper lip'.
15	I believe that it is healthy to express one's emotions.
16	Getting upset over the death of a loved one does not help.
17	I would not mind sharing my problems with a female friend.
18	A problem shared is a problem halved.
19	I would not cry at the funeral of a close friend or relative.
20	Expressing one's emotions is a sign of weakness.

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